The Pulpit

A Journal of Contemporary Preaching

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Willem A. Visser 't Hooft:

A LIVING HOPE

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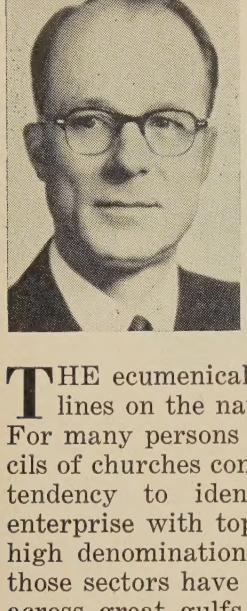

By Dwight F. Putman

ECUMENICITY MUST

THE ecumenical movement gets its best headlines on the national and international levels. For many persons the National and World councils of churches constitute ecumenicity. There is a tendency to identify cooperative interchurch enterprise with top-level organizations set up by high denominational churchmen who at least on those sectors have succeeded in throwing bridges across great gulfs which their predecessors had fixed within the body of Christ.

It is true that here perhaps are demonstrated the most dramatic and impressive manifestations of ecumenicity. But the movement is more than Amsterdam or Evanston. Without local expression such structural pinnacles would be quite as insecure as a world missionary program without a solid base of support in a multitude of local congregations and communities.

Starting at Home

It sometimes happens that the minister of a congregation goes all out for ecumenicity on these higher levels and at the same time has all manner of reservations about its operation in the community where he lives and works. Denominations can be like that, too. They may even acquire something of a name for themselves in the great ecumenical movement through their participation at top levels. Yet they may exhibit a disappointing lag in encouraging and supporting the application of ecumenicity to community situations.

If we are in earnest about this ecumenical business we must know that it is something to be accepted and practiced at home. Otherwise the same charge of insincerity can be made here as that which is sometimes brought against our foreign mission enterprise when denominations and congregations display commendable zeal and generosity for saving the souls and bodies of people of color in distant lands, yet manifest no comparable concern for colored neighbors in their own communities.

It is generally agreed that the minister is the chief factor in the development of a constructive program in a congregation. He is likewise the key to the ecumenical movement in the local community. A minister in a new parish frequently discovers that he confronts a condition which calls for the undoing of serious damage inflicted on the ecumenical ideal by his predecessors of past generations.

The clergy are chiefly responsible for the confused denominational pattern which presently prevails in the Christian church. Furthermore continuance of the worst evils of our sectarianism often can be attributed to the same source. Unfortunately in some places the minister is still contaminating his members with jealousies, suspicions and strong antipathies toward fellow Christians. It is important to realize that, in spite of our general improvements in interdenominational relationships, such spiritual smallness still survives in local places as rank poison to plague the best efforts of the minister of an ecumenical spirit.

The Minister's Attitude

In this connection there comes to mind the experience of an elderly pillar of a small congregation in a sparsely settled rural area. Years ago he had moved his family from another section of the country where they had been members of a denomination different from that of the only Protestant church in their new community. For some years they continued to travel back the many miles to their old church. Then one day the father observed to his family that if his neighbors were good enough for them to live with and work with, they were also good enough to worship with. Thereupon the family transferred to the congregation near at hand. It should be normal for Christians to feel toward each other and toward their common Christ and his church as this family came to feel. But first they had to overcome a fixed denominational prejudice that some pastor, trained in and ordained by a particular denomination, had somewhere along the line set deep in humble, uneducated minds.

If the leadership of the minister is as important as we believe it to be for the ecumenical enterprise

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DWIGHT F. PUTMAN writes this article out of his experience as pastor and administrator. A member of the executive board of the United Lutheran Church, he is president of the Central Pennsylvania Synod, one of the largest units of that church body. In addition, until very recently he was also president of the Pennsylvania Council of Churches. Studies at Union Theological Seminary and Columbia University followed his graduation from Lutheran Theological Seminary in Gettysburg, Pa., where he served as pastor of College Church from 1930 to 1948. His address is 2600 North Third St., Harrisburg, Pa.

A Lutheran Executive Speaks His Mind About the Place of the Minister In the Ecumenical Movement

BE LOCAL, TOO

any community, he must be committed personally to the ecumenical ideal. This must be his first consideration if he is to have any real success in draining off the poison of bad indoctrination—or even to be conscious of its presence as a demon that should be exorcised. Nor can he be content with merely paying lip-service to ecumenicity and giving support to its operation at long distance. He must have the mind to cooperate with local pastors of other denominations and to have his congregation join with others in the community in united effort. This attitude implies acceptance on his part of the place of other churches in the community and an honest recognition of their validity as true members of the body of Christ.

He who would lead in this ecumenical venture will need the respect of persons of other communions—something he can win only through his own consistent, genuine respect for them as well as for the beliefs and practices of their churches. The pastor's own example of fellowship with ministers of other denominations, together with his attitude of confidence in them and their congregations, will greatly strengthen his effectiveness in this common cause.

The minister's preaching and teaching can also be made an effective means for counteracting unwarranted and faulty sectarian indoctrination of his people. These can be his basic avenues, too, for developing a positive ecumenical consciousness. Fortunate is one for this task if his own training has taken place in a generation and under such conditions that he is adequately equipped and prepared to meet the needs of our day.

Cooperation in Service

The best advance of ecumenicity locally, however, comes through its practice. There are always numerous opportunities in every community for churches to engage in cooperative fellowship and service. They may include such projects as joint reformation services, welfare programs, institutional ministry, evangelism, comity, radio and television ministry, together with other possibilities which arise according to the needs of the individual community. This type of cooperative ministry usually is possible through a ministers' association or a local council of churches. If such a channel of service does not exist, it should be created. Only by such cooperation can churches really serve their community.

Let it be said at this point, however, that in their united endeavors local congregations will want to follow the procedure of the ecumenical movement on the higher levels; that is, they should refrain from infringing upon those prerogatives that belong wholly to the denominations. They need also to respect certain specific areas of faith and practice in individual communions. However, quite apart from these reservations there is always ample occasion in every community to develop an ecumenical consciousness through the practice of ecumenicity in areas where Christ's Kingdom can better be served and advanced by churches working unitedly than separately.

The pastor can do one thing more: he can urge his denominational leaders to cooperate with other denominations in meeting many of the problems and needs of the local parish.

The Pastor Must Speak

Too often the ecumenical movement drags on the community level because denominational leadership is more ready to support its operation at a high interdenominational level than to promote its principles among the congregations. Leaders normally talk much better about ecumenicity in general than they are willing to practice it in particular. This condition prevails partly because of distance from the local situation, partly because of concern over conserving basic denominational strength at the grass roots.

The attitude represented here is similar to the sluggishness of many denominational boards of foreign missions with respect to the ecumenical approach to overseas mission fields. It has been the native voices of the younger churches that have spoken with boldness and determination in national and world assemblies against the confusion of a divided church, and they have been largely responsible for ushering in a new era of cooperation in world missions. In like manner can the clear voice of the pastor be effective in pressing upon the denominational mind the urgency for meeting difficult and frustrating local situations with an ecumenical thrust.

Denominational executives must be constantly reminded that thousands of communities are overchurched. The result is that competition is bitter; congregations are too small, lacking resources and leadership; church life is dull and discouraging; the Christian witness to the community is

rendered ineffective; the energy of the minister is wasted; and salaries tend to be pitiable. Every local minister who finds himself involved in these or other conditions which are accentuated by a divided church must help keep his church and its leadership alerted to the urgent need for the ecumenical approach on the local parish level.

Yes, the parish minister has vast opportunity for contributing personally to the ecumenical movement. He has also a solemn responsibility for helping both his parish and the church at large to know that ecumenicity must be local, too.

Evanston's Central Theme

A Living Hope

By Willem A. Visser 't Hooft

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead.—I Peter 1:3.

SOME time ago I happened to listen to a broadcast from Korea. A number of soldiers of the U.N. armies were asked to reply to the question: why are we fighting in Korea? One of them began his answer like this: "We fight against people who believe that the end justifies the means. What do we put over against that?" I became very curious, for this man seemed to see the real issue. Then the voice shouted: "We say there is no *end.*"

It may be that this soldier did not quite realize what he was saying. But it gave me a shock, for that simple negative phrase seemed to express with astonishing clarity how hopeless our Western civilization has become. *"There is no end"*; that is to say, we have nowhere to go. We just live on and try to make the best of it. Hope has indeed become a rare thing in the world. The great waves of hope which had arisen in different parts of the world have nearly all died down. There was the generous hope of the young generation in the early 1920s in Europe, with its faith in the League of Nations and its belief that wars belonged to the past. Today their successors find it hard to believe that there ever was such a naive generation.

In America, the country created by hope, the faith in a wonderful future has lasted longer, but no one who compares the American mood of the 1950s with that of the 1920s or 1930s can fail to be impressed by the new note of soberness, the sharp rejection of illusions, and sometimes also the cynicism which characterize the present situation. In Asia there has been the tremendous upsurge of hope in the nations which suddenly became masters of their own destiny, but even there the hard realities of economic and political life have made men acutely aware of the dangers rather than of the glory of their future.

Other Gospels

But what about the communists? Are they not the great exception? Are they not the bearers of a great glowing hope, however utopian that hope may be? There are indeed places where the gospel of the classless society fires the imagination of many, and it would be a great error to think that communism has lost its power to engender complete devotion and a very real hope for the future. It is however striking that this is specially true in areas where the dream of the perfect society has not yet evaporated in the cold, grey light of the totalitarian police state. One need not be a great specialist concerning the developments in the communist world to discover that where communism has reigned for a longer period, the first love is dying out and that not only intellectuals but simple workers are arriving at the conclusion that this god also has failed in providing a sure ground for hope.

There remains the church. It is the very birthplace of hope. Can we not at least say that it is today the great source of hope in the world? No one who knows the life of the churches today would dare to answer that question with a straight yes, for it is too clear that the church itself is deeply affected by this general crisis of hope. How could it be otherwise, since the churches had so largely identified themselves with the hopes of the world. They had often preached the same kind of hope which the present generation came to recognize as an illusion. So when that hope broke down it

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WILLEM A. VISSER 'T HOOFT, general secretary of the World Council of Churches, preached this sermon on November 15 at the chapel service of Northwestern University, on whose campus at Evanston, Ill., the second Assembly of the World Council will be held next August 15-31. A native of Holland, he is an ordained pastor of the Netherlands Reformed Church. His world-wide ministry started in 1924, when he became secretary of the world committee of the Y.M.C.A., and continued with his selection in 1931 as general secretary of the World Student Christian Federation. After having participated in every major ecumenical conference since 1925, he was elected to his present position at the constituting Assembly of the World Council held at Amsterdam in 1948. This sermon was also preached on November 22 at the National Presbyterian Church, Washington, D. C., where Dr. Visser 't Hooft appeared as the annual National Church Preacher under appointment of the General Assembly of the Presbyterian Church, U.S.A. It is to be included in a forthcoming book containing sermons by eminent clergymen in the National Presbyterian Church Preachers' series on the general theme "The Reformed Faith and Democracy."

seemed that the churches had no specific message of hope left for the world.

The time has therefore come to ask ourselves whether we must definitely try to live without hope. Now it is indeed possible to do so. We have in our time the rather unprecedented phenomenon of a very influential and to some extent even popular philosophy of which the literally hopeless condition of man is the very starting point. But before we turn to these prophets of hopelessness we should rather ask whether the Christian hope is really discredited alongside with the many illusions which we have had to give up.

The Evanston Theme

In asking this question we join with Christians in many countries and churches to whom the central theme of the second Assembly of the World Council of Churches to be held in Evanston next summer has become a challenge to re-think the message of the Church concerning hope. That theme is "Jesus Christ, the Hope of the world."

If we turn to the New Testament, we find first of all that in the life of the Christian community hope was not one among many virtues—it dominated the whole of existence. It made the difference between the Christians and, as St. Paul puts it, "the others who do not have hope." In fact this fundamentally hopeful attitude was the main reason why the Christian church became the one vital force amid the perplexities of the late Greco-Roman civilization. The Christians *out-hoped* their pagan environment and thus became pioneers of a new future.

But what is the future of this hope? Did these early Christians mean by hope a general idealism, an attitude which prefers to look at the brighter side of life, an attempt to force themselves to keep up their courage? No, for them it was not that vague thing which we mean generally by hope. When they used the word, it was not in the sense that we say, "I hope that there will be no war" or "I hope that the sun will shine tomorrow." To them hope had nothing to do with desires or wish-dreams. It was *assurance*, counting on the *reality* of the things hoped for. It was not based on human choice or preference. It was based on the acts and promises of God.

What Is Our Hope?

Our text means that the living hope is wholly grounded on the fact that God raised Jesus Christ from the dead. "Faith," says the Epistle to the Hebrews, "is the assurance of things hoped for," not in the sense in which Karl Marx would have it, of things which you would *like* to be true, but in the sense of the things which have been announced and *confirmed* by God's intervention in the life of humanity.

And what is contained in this hope? Very simply, that God will not forsake but continue and accomplish his work of salvation. The great goal to which this work of God moves is described in two ways. We hear of the Kingdom of God. And we hear of the coming of Christ in glory. But these two mean one and the same thing. For Jesus Christ is not only the prophet who announces the Kingdom. In him the Kingdom is embodied. In him it is present. And so the coming of the Kingdom in its fullness is the manifestation of the Kingship of Christ. In this sense the New Testament writers can simply say: "He *is* our Hope."

That sounds strange to modern critical ears. How can a person be our hope? After all, Jesus Christ died nineteen centuries ago. When we look at him do we look backward, not forward? If so, we are not looking at him in the way the early Christians did. For them Christ was past, present and future. The secret of their existence was their conviction that the Christ who lived among men is spiritually present in the lives thrown open to him and that they would meet him again at the end of time.

Does this sound like sheer mythology? If Christ is the one in whom the decisive encounter between God and man took place in history, is he not also the one whom we will meet at the *final* encounter? It would seem more difficult to believe that we can only look backward and upward to Christ and not look forward to him. Let me say immediately that this does not mean that all the various images in which this truth is expressed are part of the faith. In that respect we ought to get out of our childish habit of failing to distinguish between the truth and the form in which it is presented.

Hope for *Today*

The fact that throughout church history and also today the ultimate things have been obscured by the phantastic productions of minds which desired to know more than is good for them or for us should not hold us back in grasping the great and joyful truth: my future, the future of the world is Jesus Christ. There will be a meeting with him when all that is hidden will be manifest, when his victory will be plainly visible to all.

But can we really look hopefully forward to that day? One reason why we do not want to face this part of the biblical message is that we have not forgotten the medieval pictures of the horrors of the last judgment and the awful tones of the *Dies irae, dies illa*. Now it is certainly true that Jesus Christ is and will be our Judge. There would come a new moral vigor in our lives if we would constantly remember that. But he is not the cold, impersonal judge whom we have reason to fear. He is the Judge who accepted to be judged with the sinners—more than that, to bear the condemnation of sin in his own body on the cross. To meet him is therefore to meet one who understands us better than we understand ourselves and who desires to make us whole.

This then is the living hope to believe that

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Christ is truly victorious, that his victory over sin and death is total and that this will be fully revealed to us all.

A living hope—for it has to do with *this* life. It is not merely otherworldly. It transforms our whole attitude to ourselves, to our neighbors, to the world.

The Answer

It is utterly untrue that the Christian hope means: "pie in the sky." To be sure, the churches and the Christians have often behaved in such a way that this terrible misunderstanding became almost inevitable. Whenever they justified slavery or exploitation by pious reminders that there would be compensation in heaven, whenever they turned their backs on their social and political responsibilities in this world in order to enjoy a private, egoistic caricature of the Christian hope —then they have in fact amassed evidence for the Marxist thesis that "religion is the opiate of the people." It is not easy to answer a Negro speaker who exclaims, as I heard it once in the United States, "To hell with heaven!"

But there is an answer. It is *living* hope. It is found in Matthew 25 where the King gathers all the nations before his throne and the decisive criterion of judgment is whether men have fed the hungry, given drink to the thirsty, visited the prisoners. There is no postponement in that. So far from blunting the edge of action right here and now, the New Testament hope makes that action more necessary, more urgent. We do not have endless time. And we cannot really pray, "Thy Kingdom come," unless we live *in the present* as loyal subjects of the King.

So this hope is exactly the contrary of an opiate: it gives a sense of direction. There *is* an end. No one is fit for the Kingdom if he looks merely backward. Christian Hope refuses to be imprisoned by the past. It seeks rather to introduce the powers of the coming age, the powers of renewal, into a world that cannot renew itself by its own strength. It gives meaning to every act of justice and love, for (think again of Matthew 25) the ultimate significance of such acts does not depend upon their immediate visible effectiveness, but upon their place in the total scheme which will only be revealed at the end of history.

A United People

Thus Christian hope makes us independent of the tyranny of success. I once asked an international statesman who was a convinced Christian whether he could see any difference between Christians and non-Christians in the great political decisions. His answer was: "In many cases there is little difference, because all are bound to count with the same realities. But there is this distinction: I have noticed that when all hope seems to be lost, the others give up, but the Christian goes on." In other words, this hope gives us that combination of tenacity and patience which we need so badly in a world in which all easy and quick solutions prove illusory.

Finally, this hope gathers men together. The miracle of the early church is that men of all sorts of conditions and backgrounds are united in the sense of forming a new people; new, because it has access to a new world and a new age. If once again the Christian hope should take hold of us, much of our traditional divisions—those among nations and races and confessions—would cease to have divisive power. For we would all look forward instead of backward. And we would see one and the same Kingdom, one and the same King. Our little conflicts would suddenly seem ridiculously unimportant. The great hope would make us indeed a new people, a people of the future, a people bound together by a sense of common historical destiny. And therefore a people which could give the most relevant message to a world without hope.

Today the opiate of the people is *hopelessness*. Can we, dare we, throw into that sad world the joyful truth of the hope grounded in the victory by which Christ overcame the world? God grant that it may be given to the church in our generation to say: "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope."

Everywhere the Same

A Sermon for Children

By Lloyd N. Whyte

Shenandoah Baptist, Miami, Florida

SOME of you may have seen the television program, "The Name's the Same." A person with a name just like that of a famous person sits before a panel of experts, and they try to guess his or her name through a limited number of questions.

As I looked at the program, I thought of the fact that many names change meaning from town to town. For instance, the name of one of our finest streets in this city may be used in another town for a run-down alley. Often two persons with the same name, yet not related, will live in the same town. Sometimes one will be a fine citizen and the other a law breaker.

But I know a name that is wonderful in every town and nation. Wherever you hear this name it stands for goodness, courage, hope, faith, vision and the best life. Of course, it is the name of Jesus. No matter where we are, his name means the same. We read in the Bible:

> Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee shall bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

We have the honor and opportunity to uphold his name—the name that never changes and challenges people everywhere to live like him.

The Presence of Jesus

By Theodore P. Ferris

"God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it." Acts 1:24.

ONLY the day before yesterday we commemorated the death of Jesus, and now we are athered together to celebrate the fact that death as not the end of Jesus. His words leapt from ongue to tongue and were passed from person to erson, and from generation to generation until ow people all over the world know the Lord's rayer and the Sermon on the Mount by heart. is influence spread by leaps and bounds, and we an say with some degree of accuracy that it was is Spirit that helped, at least, to shape the new orld of Western civilization.

Peter put it in a nutshell in one of his first ddresses when he said that death could not hold esus. Indeed, it could not, did not! And we are ot surprised that it could not because we have nown the same thing to happen many times be- ore and since.

Abraham Lincoln, for example, was shot; but eath was not the end of Lincoln, and if any of ou should walk the streets of Springfield at mid- ight the chances are you would feel his presence. ertainly if you stood alone in the Lincoln Me- norial in Washington you would know that Lin- oln was not dead. Shakespeare died in 1616, but eath was not the end of Shakespeare, and if you hould walk through the streets of Stratford on a eautiful summer's day, you would feel the pres- nce of the bard of Avon; you could almost hear im sing, "Shall I compare thee to a summer's ay? Thou art more lovely and more temperate." nd if you heard the great plays, the mighty line nd the majestic movement, you would know that eath was not the end of Shakespeare.

Death Not the End

We could go on interminably. The young maid f France, pure as flame, burned her way into the earts and souls of men and women through the enturies. Socrates, when he drank the hemlock, ecame at once immortal. However, we need not o so far away from home, or to people who have uch prominent places on the pages of history. Ve can illustrate the same truth right here. I can do it myself, for as I look out over this congregation I remember faces that I used to see and do not now see, and yet I know that I feel their presence, just as you feel it.

So death in a real sense, and in a very elementary sense which we can all understand, is not the end of a person—not by any means. We can thank God for that, if for nothing else. Death could not hold Jesus.

Now some people think that this is all there is to say about Jesus: that he was one of those people who had what we might call a deathless personality that survived the destruction of his body. "Death could not hold him; death had no dominion over him," so the writers of the New Testament tried to put it into words. But most of us, in line with the Christians from the very beginning, think that there is more to say about Jesus than that; more *even* than that, perhaps I should say.

Continued Presence

The death of Jesus was followed by an extraordinary series of events, and briefly I shall rehearse them. On several occasions a considerable number of his friends saw him. The general public did not see him, but the people who knew him well did see him, as though, at least, he were alive. That is the way he looked to them—moving, walking, talking, eating, resting, very much as he had always done. When some heard that others in the company had seen him, they could not believe their ears, and when they saw him the first time themselves they could not believe their eyes. They were no more prepared for this extraordinary event than you or I would be if it happened to someone who died today—no more than we would have been if we had been there then.

Strange to say, they did not always recognize him when they saw him; sometimes it took quite a while for them to realize who it was. This seems to indicate that he was not exactly the way they had known him—perhaps not quite so restrained and restricted by his material existence; a little freer to come and go, not quite so beholden to the physical necessities and requirements of life. He was not exactly the same, but when he spoke to them he spoke in the same old way, and he said two things to them. First, Go and tell the whole world the good news about the love of God; and second, I will be with you through thick and thin, through grief and joy, through tragedy and sorrow,

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through good times and bad times, until the very end of existence. If anyone knew him at all that is just about what they would expect him to say.

After a short time these appearances stopped, and they did not see him any more. *But his presence continued.* And in two particular places, and those places are extremely interesting. They felt him present in the breaking of bread, in that meal that they had shared with him on many occasions, and especially on the night before he died, when he identified the giving, the pouring, and the breaking with his death. Whenever they shared that meal they felt in an unusual way that he was present among them; and whenever they gathered together in any sort of company to think about him and talk about him they knew that he was among them, wherever two or three of them were gathered together. In the breaking of bread, and in the fellowship, he was present.

Extraordinary Events

Those are extraordinary events to follow a person's death, and the only evidence we have of them is the word and life of the people who witnessed them. There is no use searching for any other evidence because there is none. We have the evidence of the people who saw him and whose lives were transfigured by what they saw. For some people that is not enough evidence. But it is worth remembering, and I point it out here just in passing, that it is exactly the same evidence that we have for the Sermon on the Mount and the parable of the Prodigal Son.

There, then, is something different. No admirers or followers of Lincoln or Socrates, or so far as I know of Jean d'Arc, no matter how ardent they might have been in their devotion—certainly no group—ever claimed, over a long period of time, that they had seen any of those persons alive after they had died. That makes this death entirely different from the others that we have been talking about, and the difference is that Jesus did not survive death merely by the power of his personality. In fact, as I prepared this sermon, I wondered if Jesus had depended upon the power of his personality alone, whether he would have survived at all! He was not like Lincoln, known to every man, woman and child of a whole nation, and by name to the whole world. Only a relatively few people knew Jesus and most of those did not understand him. He left behind him nothing much accomplished in the way of a memorial or monument or book—nothing but a handful of men who had only begun to grasp what he was about. Not a single word he spoke had been written down. If it had been left to the power of his personality to burst the bonds of death, the chances are that Jesus would now be in the halls of oblivion with all the other people who have not made for themselves an immortal place in the world.

No, it is hard to get around the fact that something in the course of nature happened in this case which had the effect of bringing Jesus back to men, to give them the assurance that his defeat had been turned into victory and that his death had been transformed into life. In other words, something happened in the operation of the universe something took place which normally does not take place. And that is where the good news of Easter is to be found. If we were told simply that Jesus as an outstanding personality, survived death, it would not be very much encouragement to us because most of us are not extraordinary personalities, and we will not survive death at all in that sense. In twenty-five years no one will be likely to remember us. But if we are told that at the very heart of reality there is something which so changed the course of events in relation to Jesus that his despicable death was turned back by the tides of irresistible life and that the injustices were reversed so that goodness should prevail that is something to be thankful about, and that is news about the universe that is good news, for it is news that affects us personally.

The news of these extraordinary events tells us something about God and about life. God let men kill Jesus, and sometimes it is very hard for us to understand that when we meet together on Good Friday, and more poignantly perhaps when we are going through our own sorrows when God seems to let the evil of the world run free and do its worst. It is hard for us to realize that God let the evil of men—their indifference, their injustice their callousness, their cruelty—kill the Prince of Life. He let man's evil run its course, and he let Jesus bear his part of the pain and the suffering until the very end. Then he took a hand in it, and as it were, changed the course of events so that Jesus lives, and his appearances were the signs of his presence which, in turn, was the sign of God's victory. So the presence of Jesus among us now is not only a sign of his own tremendous personality; it is far more a sign of the power of God to do great things for men.

Vivid Contrast

And, of course, it tells us something about life We are all tremendously interested in life, because we all have a life, and we have to live it, and we want to live it as well as we can, and there are many obstacles and difficulties and frustrations

Sometimes I like to take the narrative lines out of the Gospels as springboards for thought. One is in the Gospel for today. The women "came unto the sepulchre at the rising of the sun." It is hard to imagine any more vivid contrast than that. The sepulchre—death, dampness, darkness, imprisonment, life cramped into something from which it cannot extricate itself. And on the other hand, the rising sun—brightness, life, vividness, power mystery, beauty, glory! Sometimes it seems to me and I suppose it does to you, as though this life were a race between the sepulchre and the rising sun, and that the sepulchre had a good head start and was sometimes winning the race. The sepulchres of life are so easy to find, so hard to miss, so easy to describe; the finalities, the places where you bury not only the people you love but the things you have dreamed about and felt you had to give up because they had been snatched away

rom you. Why, the sepulchres mark the way of fe all along! And we say, Well, if life is a race etween the sepulchre and the rising sun, the epulchres are bound to win out. The rising sun, n the other hand, is much more difficult to de-cribe, infinitely more mysterious, alive, renew-ng; much harder to get one's hands on, but life-iving, life-renewing!

In that contest between the sepulchre and the ising sun, we stand between them and wonder. nd it seems to me that on this day when we re-ember what happened to Jesus we have the right o say that the presence of Jesus, whom death ould not hold and whom God raised from the ead, is a sign that the rising sun always wins. It as a sign that there was something in the very ature of reality that throws its weight on the ide of life and not of death, that supports good-ess and not evil in the long run. You get it in ose magnificent affirmations in John's Gospel ritten later when people had had time to absorb nd assimilate this Easter message: "I am the esurrection and the life," saith the Lord; "he ho believes in me . . . shall never die."

So the presence of Jesus among us means not only that God has power to do things, but that life is stronger than death and that the shadow of death which hangs over life all along our course is a shadow, and that it is fleeting.

It is interesting to notice that a large part of the world today turns toward a tomb where lie two embalmed bodies of two great leaders, heroes to the people who undoubtedly believe that the two men live beyond death in the sense that their influence still prevails in the world: Lenin and Stalin. Might we not find the clue to the difference that divides the two parts of the world in this simple fact, that the rest of the world turns its back on a tomb toward the presence of a living, moving, renewing, energizing Lord who is now among us and now creating life even in the presence of death, and who is now raising men and women from the dead to a life that is good and true and beautiful? Christians have never found their security in a tomb that was empty, but in a world that was full of the presence of a living Lord. No wonder this is a day of rejoicing. God grant that we may appreciate it in its fullness and understand it and go out from here *alive*. This is a day of life, and it is a life that is good, true and eternal.

Meditation for Holy Week

By E. Roy Burchell

First Congregational, Camden, Me.

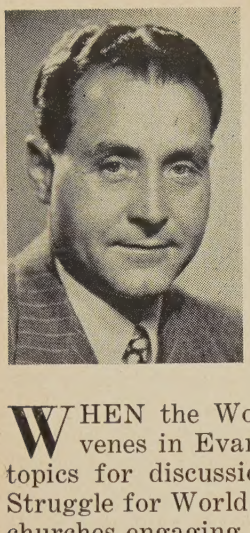
Y EARS ago, man began to look at the heavens,
Wondering what God was really like.
ll about him lay the results of blindness, fear,
Greed, suffering, hate.
nd he could feel himself
Becoming a part of the whole process.
iscouraged, filled with a sense of hopelessness,
He would turn his gaze upward,
And Godward,
And wonder. . . .

n many ways, God had revealed himself to man:
In the creation of the universe
And the laws of nature;
n the revelation of his word,
The prophet's scorn of tyranny,
And his exhortation
To return to God's ways;
n the very constancy of his presence among men.
et God seemed so far away,
And many stumbled as they groped along the way.

n the midst of this confusion,
There appeared among men
One whose life was a light,
And whose law was one of kindness and love.
hen he spoke, one felt very close to God,
As a child might feel with his father.
or a few years this One lived
And worked among men,
Lifting them to heights
They never dreamed existed.
But his ways were too strange for some.
He spoke of one God,
Of all men as brothers,
Of love as the rule of life.

And there were those who saw that their way of life—
That of selfish ambition—
Would have no place in his Kingdom.
So they plotted,
And finally got rid of him,
Killing him on a cross.
His followers scattered in fear,
And the light of men
Dimmed to an almost utter darkness.
Again man wondered
If he were to be left alone,
Stumbling along,
Searching. . . .
And for a few brief terrible moments in time,
Man was completely lost in fear.

Still, faith and love have a way
That is beyond man's understanding.
Three days later, the light was back.
And in that light man looked,
And saw an empty cross.
Hope surged within him,
And suddenly man realized
He need never be alone again.



Struggle for World Community

By Harold A. Bosley

Romans 3:23.

WHEN the World Council of Churches convenes in Evanston next summer, one of the topics for discussion will be "Christians in the Struggle for World Community." None of the 161 churches engaging in the assembly will enter into the discussion of this topic with either clean hands or a pure heart. "All have sinned and come short of the glory of God" in this as well as other matters. No one knows this better than the churches themselves. I speak with some confidence on this point because I have attended nearly every conference called by the church to consider matters of world peace and world order over the last twelve years. Certainly the church should set a good example for other institutions that likewise have sinned, and preface her statement of virtue with a confession of sin.

The first confession of the church is this: Religion has proved to be one of the most divisive forces in human history. Even though the Christian faith has talked about love, the fatherhood of God and the brotherhood of man, the Kingdom of God, and the world community, Christian history gives the lie to all these. Has any enterprise on the face of the earth taught brotherhood and love more consistently, yet practiced intolerance and bigotry more widely, than religious institutions and religious people?

The Sin of Parochialism

The second confession is equally sobering: Religion has been and is guilty of parochialism, of paying too much attention to narrowly restricted fields of religious interest. When we talk about our church we usually mean our local church, never our denomination, and never, never world Christianity. We find it congenial to our habits to do our thinking in terms of a particular church and its particular problem. We are reluctant to lift our eyes to the far horizons of world responsibility and world Christianity.

A third confession of sin finds religion pleading guilty of reinforcing nationalism the world over. Nationalism has even helped us coin the accepted titles of our churches: German Lutheran church, the American churches, the British churches. This, of course, is an ancient habit in the history of religion, and it has proved to be a dangerous one, too.

We begin, then, our consideration of the church's work for world community with an open confession of these very great sins that loom up in our heritage. However, the record is not one of unrelieved sinfulness. There are many important achievements and we build upon these as upon a firm and broad foundation.

Vision of One God

One of the longest steps toward a true internationalism was taken by the prophets of ancient Israel in their belief that one God, a God of justice and righteousness for all men, controls the destinies of all people. That vision of God, insisted upon seven hundred years before Christ, has since been one of the touchstones of Jewish-Christian ethics. It visualizes a universal God whose will is seen in nature, history and human destiny. He is not the peculiar possession of any one people. He is the Creator and Preserver of all peoples, everywhere, who turn to him. So long as the churches cherish this concept of God they will have taken the first step toward world community.

A second virtue of religion is her insistence that the ideal of the brotherhood of man must be treated as a fact, not a fancy. Fortunately, scientists are helping a great deal with this point just now. No biologist denies the basic physiological likeness of all men. No physiologist seeks to deny that men have the same general biological equipment, the same needs, the same desires. We ask of life the same general reward, regardless of who or where we are. Students of the phenomenon of race assure us that the fact of racial differences does not bite deep into our nature.

World Mission

A third contribution of religious faith to internationalism is the world mission of the Christian religion, which, as much as anything else, has served to awaken us to the reality of the unity of the whole world. Not everything that Winston Churchill did in waging World War II can be commended to the World Council of Churches, but there is one thing that might be of enormous value. Wherever he went he took with him a set of world

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HAROLD A. BOSLEY is the Evanston, Ill., pastor of First Methodist Church where the worship services for the Second Assembly of the World Council of Churches will be held next August 15 to 31. An editorial associate of The Pulpit, Dr. Bosley brings us another sermon in the series on the sub-themes of the Evanston Assembly.

maps. When he called on President Roosevelt n the White House a special room was designated as the "map room," and the conferences which shaped the course of the war were held there.

Likewise, every room in which the World Council meets should have on its walls large-scale world maps. The Christian church has always been map-minded. Its missionary programs reveal not a parochial concern but a world-wide undertaking.

A Map-Minded Church

In truth, the Christian church as a whole has a most impressive record for internationalism. Consider it in geographical terms and you will get some notion of its sweep in human history: Palestine, Greece, Rome, North Africa; Europe, North America, South America, Asia; every continent and most of the islands of the seven seas—these are the home, the world parish, of the Christian church. Representatives of these portions of the globe will be here next summer.

Consider the mission of the church in human terms: Every shade of color, every language and almost every dialect known to man have learned the name of Jesus Christ and heard the invitation to share in the creation of his Kingdom on earth. After next summer no one will be able to persuade us that the Christian church is a national rather than international, a parochial rather than a universal concern. For we shall have felt the living reality of the world community in the corporate life of the church here.

True enough, many decades will elapse before the World Council becomes the powerful voice it is destined to be, but a good start has been made, and it will be continued in the deliberations here in our community. It points to the day when the creedal and racial divisions in Christian churches will be subordinated in every real sense to the task at hand; it may point to the day when there will be no "national" churches, even in name, but when all will be truly international in character and program.

Nationalism Still Lives

We shall not want to underestimate the seriousness of the task at hand. The age of nationalism is far from dead. The urge toward imperialism is still with us. The powerful nations of the earth continue to jockey for positions of dominance whether singly or in collaboration with each other.

That is why the recent conference on the Christian faith and international responsibility singled out the collision between Soviet communism and the non-Soviet world as one of the "two massive realities" which dominate the world situation today. The other is "the revolutionary upheaval of vast areas of the world" where hitherto-colonial peoples have thrown off the bonds of imperialism and are striking out on their own. Needless to say, the end of such sources of tension in our time is not in sight, and the church must do her thinking about world community with a clear eye.

These are big problems, to be sure. So big in fact that, in the face of them, many of us lose heart. That is where the church steps in with a series of convictions that may well turn the tide toward peace and world community.

(1) The church believes that these problems can be solved peaceably and fairly. She refuses to accept even by implication the position that war between Russia and the West, or between China and the West, is inevitable. No longer can anyone seriously believe in what Charles A. Beard once called "the devil theory of war"—the conviction that some deep, supernatural, malicious force drives us into war. Wars do not happen. Men either *make* them happen or *let* them happen. If war breaks out, it will be because we have failed to do all that could be done to prevent it. The church does not and dare not mince words on this moral issue.

Seeing the Whole World

(2) The church insists upon the public character of these and other problems that block the coming of world community. These problems belong to all of us. We cannot say of any of them, "What have I to do with them? They belong to the government or to the United Nations." Granted at once, our government, our society and the United Nations must address themselves to these problems, but so must we as individuals. A government like ours will go only as far as its people will let it go, and we have had abundant evidence over the last twenty-five years that even dictators find it impossible to be so absolute that they can ignore what people want and think.

The church is now fully alive to her duty to keep the great issues of world peace and community before her own people and to hold them high in public life until all men rally to their solution. Some member churches of the World Council believe and practice this much more vigorously than others. There is a noticeable gap between the churches of Europe and America on this matter. But it is a gap that has lessened considerably over the last twenty years. The large majority of the churches in this country no longer question either their right or their duty to study and to think aloud about the great issues of our time.

Winston Churchill's six-volume history of World War II points up many morals for waging war. In my judgment, the most important one is this: if you are going to fight a world war successfully, you must keep the whole world in view. The minute you lose your view of the whole world, you lose the war. As Prime Minister of Great Britain, he found himself directing military operations in a half dozen different theaters. Each commander in these various areas of battle was sure his operations were most important and therefore had prior claim on the supplies and the shipping of Great Britain. Churchill's greatness as a war leader lay in his ability to keep the entire world conflict in mind even as he centered his attention upon some one phase of it.

I should like to borrow that maxim and adapt

it to the way in which the church approaches the problems of world community. If we want to win world community, *we must keep the whole world in view*. The minute we lose sight of the whole world, we lose the struggle for world community.

Sense of Relevance

As the church follows this principle she is sure to get into trouble with the special interests of various countries and groups. Certain speakers of the World Council, for example, may pass judgment upon our national policy, and in so doing arouse many of our fellow citizens. Criticism of the World Council is bound to boil up on this point.

Some of you may recall the reaction in certain quarters of our press when last fall a representative body of churchmen in this country declared that our tariff policy was morally wrong because it hurt both our economy and that of the entire world. We should realize that all such judgments are debatable, and also that they are likely to be made by any group which tries to keep the needs of the entire world in view. The moment the church engages in special pleading for any one portion of the human family, she has lost the struggle for world community because she has lost her vision of the entire world. It ought to be our hope and prayer that the Assembly in Evanston next summer will keep both its world vision and its sense of relevance to the particular problems that each people face.

(3) One of the richest and strongest facts that the church brings to the achievement of world community is the sense of Christian fellowship with people of other countries. We know our brethren in other countries. We have met some of them; we have read their writings; we have the "feel" of their deep faith. Consequently we can no longer regard them as strangers—and no amount of propaganda can wholly obscure our awareness of spiritual kinship with them.

Toward New Goals

(4) The Christian church can make one further contribution to the achievement of world community by giving us all a new goal for which to work. Pitirim Sorokin says that the crisis of our age is to be found in the fact that we have been unwilling or afraid to move toward new goals. He continues, and without hesitation, to single out the universalism of the Christian faith as portraying the true goals of a genuinely new age for mankind.

Loyalty to that goal gives us, as churchmen and as a church, the courage and the conviction to face the problems that block the coming of world community in our time. To the nationalist who would set his country against all countries, we say, "We are our brother's keeper." To all who, by appealing to pride, embrace a way of life which sets us apart from others, we say, "By this all men will know that we are his disciples, if we have love for one another." To all who ask us to give the pledge of allegiance to the various flags of mankind we say: "Gladly! Let each Christian pledge allegiance to the flag of his homeland. And let us stand together as brothers, one of another, and renew our pledge of loyalty to Jesus Christ, 'I pledge allegiance to the cross of Christ, and to the Kingdom for which it stands, a redeemed humanity above all the nations, with good will, peace, and justice, for all men.' "

In this spirit, we shall make real progress toward world community.

The Materialist's 23rd Psalm

By Edward K. Ziegler

Director of Evangelism, Church of the Brethren

SCIENCE is my shepherd; I shall not want.
He maketh me to lie down on foam rubber mattresses; he leadeth me beside the four lane highways.

He rejuvenateth my thyroid gland; he leadeth me in the paths of psychoanalysis for peace of mind's sake.

Yea, though I walk through the valley of the shadow of the iron curtain, I shall fear no communists, for thou art with me; thy radar screen and thy hydrogen bomb they comfort me.

Thou preparest a banquet before me in the presence of the world's billion hungry people; thou anointest my head with home permanents; my alcoholic glass foameth over.

Surely prosperity and pleasure shall follow me all the days of my life, and I shall dwell in Shangri-La forever.

The Cross

THE CROSS? A cosmic sign.
The measure of infinity translated
Unto the realms of vision limited.
For, where there is no space or time,
Realms lateral stand undebated.

To look upon the sign of opposites
Should signify far more for eyes that see—
There is true balance at the point sublime
Where light and darkness meet.

Light is not crucified upon the cross
But by those eyes so blind
They would imprison within dark retreat
The symbol eloquent,
Hold daily before men the holy truth
They do not understand.

The glory of the cross was never death,
For unto life the opposite is born.
'Tis from the valley that the mount recedes,
'Tis in the flesh that vision tastes the breath
From which the tree of heaven grows to test
The strength with which is born
The cross to the high hill.

FRANZISKA RAABE PARKINSON.

Formula for Revolution

By Edwin McNeill Poteat

"If any one would be first, he must be last and servant of all." Mark 9:35.

THAT Christianity is or should be revolutionary has been said so often that we grow weary of aring it. By endless repetition the Big Lie can t itself believed, but it is ironic that doing the me with the Big Truth seems to have less con-usive results. Certain it is that the Christian stimony, however revolutionary, is not creating uch of a revolution in a world that is, in a man-r of speaking, a patch-work of insurgency.

The answer to this is not to withdraw or even odify the assertion. That would be dishonest and wardly. For somehow or other we feel that the dicalism of the Christian testimony is of its sence. To denature it is to destroy it. What is eeded, therefore, is a re-examination of its inner ynamic to see if it can or should turn things round or upside down, and if not, why not.

Secret Talk

There is an episode in the last few days of the rthly life of our Lord that is instructive. It is counted in Mark 9:33-50. The passage should e taken as a unit, because both the formula for volution, which is our present interest, and an plication of it are found there. The picture is sorbing. After a somewhat confusing expe-ence on the Mount of Transfiguration the little llowship had moved to Capernaum for a few ys' rest before proceeding to Jerusalem for the reat Festival.

It is easy to detect that the atmosphere within e group was growing tense. Their Friend was coming both mystifying and secretive: what he id they did not understand, and they were cau-oned against "having anyone know it." Few ings could have been more baffling than this: to e taken into a confidence that was inscrutable d not allowed to talk about it lest the secret get t. No wonder that the record has it: "They did t understand the saying, and they were afraid ask him."

But they argued nevertheless, and when they ere safe behind closed doors in Capernaum, they ere confronted by his direct question: "What were you discussing on the way?" There was no answer, it seems, and for a good reason. They had been discussing revolution. Not, to be sure, in the plotting of a conspiracy to overthrow the government but in more subtle terms. "They were silent; for on the way they had discussed with one another who was the greatest."

Probably most revolutions start that way. Once one has felt that his fortunes are not commensurate with his self-esteem—or to use the language of our record, when one is inclined to argue his claim to greater status or recompense—the wheels of revolution have begun slowly to turn. Change must be brought about, position must be realigned, rewards must be redistributed and all of this in terms of a new recognition of which or who is the greatest. For human nature is hardly so constituted as to allow the distinction of greatness to be allocated without a correlative distribution of its emoluments. Furthermore, when the relative importance of the members of a small group—or a large one, for that matter—becomes the occasion for discussion (Moffatt translates it "disputing" and "arguing"), tempers are already irritated. In this case the altercation was sufficiently noisy for him to have overheard it, and so heated, we assume, as to have made him anxious to know and mediate it.

Accurate Definition

Their disinclination to expose the cause of their quarrel was met by a quiet summons. "He sat down and called the twelve." Accustomed as they were to his manner and ready to accept rebuke if it was due, they fell silent and shamefacedly waited for his word. If they expected to hear a nomination for the top position, or a homily on the sin or folly of personal ambition, they were disappointed. On the contrary, he made a remark that takes as its major premise the fact and even the necessity of revolution. The wish to be first is altogether defensible, and to move from inferiority to priority is something both legitimate to undertake and often possible to achieve. Man is not condemned to a fixed status; the restlessness in his soul finds answer only in advancement. It is no sin to be ambitious; and while it may be boorish to wrangle in public about one's superior claims to eminence, to want to move to the front office from the shipping room carries no stigma. Indeed he who spurns the glass-topped desk in order to stay on the assembly

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EDWIN McNEILL POTEAT had the unusual experience returning in 1948 as pastor to Pullen Memorial Baptist urch, Raleigh, N. C., after having been the church's nister from 1927 to 1937. A new editorial associate of ie Pulpit, he is a former president of Colgate-Rochester vinity School. From 1917 to 1929 he served in China as a ssionary and teacher.

line may be stricken with an ailment more debilitating than ambition.

No; it was not the revolution that puts the first man last and the last man first that concerned Jesus. He had predicted that in another connection; it supplies us with as accurate a definition of revolution as we need. The overturn of any existing order does exactly that. When Jesus' mother dreamed that the child she was to bear was to fulfill an awesome destiny, she expressed it in memorable and revolutionary words: God who had visited her had "put down the mighty from their thrones, and exalted those of low degree; . . . filled the hungry with good things, and the rich he has sent empty away."

Patterns Outmoded

It was not likely that Jesus could have grown to maturity without thinking much of the overturnings that change the character of individuals and nations. He lived in Galilee, an enclave in Palestine notorious for the revolutionists it had incubated; and when he preached in public for the first time in Nazareth, he talked ominously about the Spirit of the Lord which constrained him, among other things, "to set at liberty those who are oppressed."

In a growing society revolution is one evidence of vitality. Indeed, from one point of view, all of life's processes can be correctly described as revolutionary. The acorn that is last becomes the oak that is first; the infant by the mystery of growth finally supplants the parent who sired him.

Revolution then was *a priori* in Jesus' thinking, but he had some novel—not to say revolutionary—ideas about the way revolutions were best brought off. "If any one would be first, he must be last of all and servant of all." In other words, the ways for conducting a successful revolution must be revolutionized! This is why his formula for revolution was revolutionary. Our trouble may be that our patterns for revolution have become outmoded or, more correctly perhaps, always have been so.

That this is the case is seen in the stereotypes that come into view when we think of revolution. First oppression and discontent; next the rabble-rouser and the pledge to fight for the cause to the death; then bitterness and the blind condemnation of all and everything; then violence and destruction; and finally, stamping across the rubble, the man who, having at last become the greatest, becomes insufferably arrogant and greedy, until once more the slow cycle of revolution begins again.

Perfect Coalition

This is why revolution *per se* has come to be regarded with distrust. In its place evolution is offered as a substitute method, whereupon the exhortation to temperate rather than trenchant change chills the legitimate revolutionary fires that burn in concerned and dedicated hearts. Surely the sort of revolution we have described is an ugly thing, *but it is evil not in its ends but in the means it employs.* The marvel of Jesus' simple and all-but-forgotten formula for revolution i that it unites means and end in a perfect coalitio

The end of revolution as indicated in thi formula is that the last shall be first. This doe not say that all revolutionary ends are respectable Not infrequently what is last should be kept las even if it takes revolution to do it. Simply to b the last or the lowest confers no moral right t supplant the first or the highest. Human ambitio plays tricks on man's moral sensitivities, and hi values are often shockingly inverted. There hav been revolutions aplenty that have brought to th top monsters of iniquity who, as they climbed th bloody ladder of success, were able to persuad their followers of the righteousness of their cause It is the final awakening of the duped multitude that creates the counter-revolution.

The chief difficulty with radical change is tha it tends to become a fixed or permanent process i which the values achieved in one phase are lost i the next. Endless revolution means ultimate de struction.

Legitimate Ambition

The point is clear, however, that Jesus recog nized the legitimacy of the wish of the last to b first. "If any one would be first" is little short o saying that some do want to be first, and there i no harm in it. In other words the aim of revolu tion, insofar as this clause states it, is legitimate It is when he follows with a suggestion about th method of realizing the aim that the formul breaks with the generally established practices o the overturners. Let the man who wants to be firs deliberately elect to be last; let him see that bein first has little to do with relative position an much to do with action. Let him be the servan of all! The successful revolutionist is the success ful servant. This idea is given a somewha stronger statement in Luke 22:26: "Let th greatest among you become as the youngest, an the leader as one who serves."

Two things are obvious here. First, rank is no to be considered by the revolutionist. He who i last has no rank at all, *last* being the absence o rank. Servitude—the word is not too strong—i all important. To be sure to accept this idea in volves a psychological back-flip few of us are suffi ciently nimble to perform. Which goes to sho how revolutionary the formula is. Today the ide that the servant of a lost cause is more importan than the leader of a victorious one is regarded a sheer sentimentality. In modern crusades there ar often more generals than privates.

Nevertheless this word of Jesus is either realis tic good sense or it is foolishness. To get from las to first, or to overturn the existing order, go to th bottom. Not to work up, but to stay there as th servant of all who are engaged in the enterpris This sounds like nonsense to some revolutionists— the spectacular, chest-thumping kind. But t others who have been and constantly are upen ing the established order without noise or pr tentiousness, it is the essence of good sense.

Take the endless revolution that turns ignorance ito enlightenment. Revolution it certainly is. opernicus started one, Einstein another. Martin uther, Thomas Jefferson, Henry Ford—these are tans of revolution whose lives turned things up- de down. No detailed account of their lives is eeded to prove that rank meant nothing to them. onsciously or unconsciously they were agreeable) being last, and it was in accepting that rankless tatus that they were able literally to become the ervants of all.

Formula Accepted

Again consider the revolutions that have turned ie moral order upside down. We have become so abituated to the revolutionary stereotype of our mes that we think of all moral and spiritual revo- itionaries as crusaders, armed cap-a-pie and stride white horses. The history of the Crusades hould disabuse us of our faith in that sort of evolution, for never was the corpus of Christian dea and practice more cruelly betrayed than in iose wicked and fruitless expeditions. The history f moral and spiritual revolution is written in the ves of Buddha, the prince who accepted the role f pauper; of Moses, the foster-prince who became ie servant of a slave population; of Jesus, who though he was rich, yet for your sakes he became oor"; of others too numerous to mention. They ll accepted the formula that in order to be first hey had to be last and the servant of all.

It is not difficult to see and accept this, though n confused times like our own our doubts are as vely as our fears. Dr. Schweitzer, bringing his xtraordinary genius into unison with this extra- rdinary formula, has won the applause of the vorld. But has he won its following? No. And the eason is simple: what we have said has really not ealt with revolution at all! Revolution? We are alking, so it is said, about the violent, not about hanging, ideas and moral ideals; we are talking bout the Russians and the angry multitudes of arth's hungry and sick who threaten to over- vhelm the West. If they are revolutionary and we re counter-revolutionary—or turn it around if ou wish—where does this airy idealism of "last" nd "servant" touch us?

Christ-Led Revolution

Let us agree that it is not an even contest, this truggle between the formula of revolution of esus and the crushing realities of our modern urbulence. We do not think the changes still neces- ary in our world—changes political, economic, ocial, that beyond question require radical and evolutionary methods—will soon yield to the pro- osal that harmonizes ends and means as do Jesus' imple words. Nevertheless it is instructive to ealize that in the formative and fermenting phase f the Russian revolution those who assured its uccess were obscure and diligent servants of an dea who scorned rank and position in their zeal or change. It is in these later decades that title, ank, prerogative and power have changed the haracter of that appalling revolution.

We are once again in that period of the Christian year that brings us face to face with the passion and death of our Lord. That the words we have been discussing seem to have been spoken within that interval gives them, we think, increased interest. We must not forget that Jesus was conducting a revolution and that there were those in the inner fellowship who were impatient with his being "last" and "servant," and who felt that it was time to demonstrate another formula. Would not they, to the last man, have said: "If anyone wants to be first *let him be first* and organize everyone else into a corps of servants"? It was exactly this, we have every reason to assume, that was the subject of the argument on the road. Their trouble was that they could not agree among themselves as to who should have the rank and who the job!

Yes, Jesus was leading a revolution. Its extent has literally become world wide. Why? Simply because the formula by which he operated kept the *method* of change in line with the *end* of change. Otherwise, we make bold to say, the revolution of Jesus would have gone the way of futility that had betrayed others before him. Revolutionists there had been before his time; revolutionists there will be to the end of all mortal days. The testimony of successful historic movements as well as the witness of countless nameless individuals still supports the word spoken to a dozen honest, bewildered, intemperate radicals: "If any one would be first, he *must* be last of all and servant of all."

To us there is a concluding word that needs our heeding: "But many that are first will be last, and the last first." Is there revolution ahead?

A Post-Communion Prayer

By Al B. Eliason

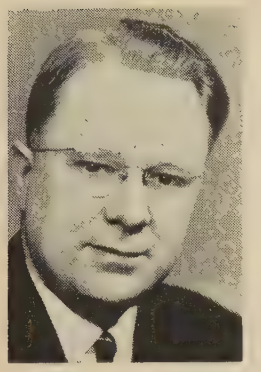
Pastor, Methodist Church, Oconto, Wisconsin

O GOD of the Covenant now fulfilled in this re-enactment of the Supper of our Lord Jesus Christ, we rejoice for we have mysteriously become partakers of the wonderful life and character of him who is our Savior.

According to the very example and command of him who ever spreads his spiritual banquet before us, in this closing moment we invoke thy blessing.

Give us love that would control our passions, enlarge our sympathies and deepen our insight. Give us hope in a darkened world where the burdens of the living are so heavy that we tend to grow fainthearted. Give us faith in this prophetic day when knowledge cannot save us and where men design for ill, defame reputations, and becloud the issues.

Grant that we may confront suffering and disappointment with resolution, cheerfulness, and a Christ-inspired life. Forbid that we should want the desirable distant goals of our lives without a basic willingness to sacrifice. In the name of him who passed the plate and the cup, we pray. Amen.



The Unique Galilean

By Russell V. DeLong

JESUS of Nazareth is the greatest personality ever to appear in the arena of human activity and play his part on the stage of life. No man equals him in depth of character, breadth of soul, width of interest or height of influence. He is the most outstanding individual who has ever trodden the dusty highways of life or trudged up the steep, jagged hillsides of earth.

Jesus is the Great Central Figure of all time. He splits history into two parts—B.C. (before Christ) and A.D. (in the year of our Lord).

He was born in a conquered province of the Roman Empire held by the iron fist of military power and subject to the yoke of a slave—yet Jesus became the great Emancipator.

His mother was a woman of lowliest station, living in the most despised city—Nazareth—from which no good had ever come. But he became the fountainhead of all goodness.

He was born in a borrowed manger in the little town of Bethlehem. His father was only a humble carpenter; yet he instilled in his Son the creative genius not of building a material house, but of constructing a new mansion of human beings called the Kingdom of Heaven.

Jesus and Alexander

Jesus lived but a brief thirty-three years. He was born a Jew—despised, lowly, ignoble. His emperor was Caesar, who ruled a great earthly kingdom; but little did Caesar know that One would arise and found a Kingdom greater in territory, wider in scope and richer in purpose, which would endure when the stateliest monuments and costliest palaces of Rome should be crumbled in the dust of oblivion.

Alexander the Great, who lived three and a half centuries before Jesus, conquered the world and created a colossal empire. He and Jesus had some things in common. Both began their careers very young, and both ended them at the untimely age of thirty-three.

Alexander was born in a mansion—Jesus in a manger. Alexander was the Son of a king—Jesus the Son of a carpenter. Alexander died a worshiped king on a throne; Jesus died a mocked King on a cross. Alexander's life seemed like a great success; Jesus' life appeared as a dismal failure. Alexander shed the blood of millions for his own gain; Jesus shed his own blood for the salvation of millions. Alexander died in Babylon in splendor; Jesus died on Calvary in shame. Alexander conquered every throne; Jesus conquered every grave. Alexander enslaved all men; Jesus made all men free. Alexander made history; Jesus transformed it.

The person of Jesus stands among men unequaled and unsurpassed. He is unique.

His personality is unique. He is like no other man. He is theanthropic—God-man. Because he is God, he can reach up with one hand and grasp hold of God and reach down with the other hand and grasp hold of poor, lost man and thus make a bridge of reconciliation bringing God and man together.

Jesus is unique among founders of religions. Suppose you had the power to subtract the founder of each major religion from the religion bearing his name. Withdraw Confucius, Buddha and Mohammed from Confucianism, Buddhism and Mohammedanism, and you have not changed these religions one iota. But when you subtract Christ from Christianity you have nothing left—what he is, Christianity is; and what Christianity is, he is.

Jesus Lives Today

The resurrection points to the uniqueness of Christ. The founders of other religions lie dead in their graves, but the founder of Christianity transcended all others and came out of his sepulcher triumphant. Today he is living.

Jesus was also unique in his being. Every man is created in the image of God rationally, morally and spiritually, possessing innate categories of the mind and norms of the soul. Because of sin and time, God's image has been well nigh effaced—certainly defaced. But there are definite indices of our pristine perfection. In our innermost constituent natures are norms of goodness, justice, harmony, beauty, honesty and truth. If I could pull out of my inner being my ideal of goodness, my norm of justice, my ideal of mercy—yes, all my ideals—and tie them up into one great syn-

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RUSSELL V. DeLONG, a Pulpit editorial associate, has been dean of the Nazarene Theological Seminary, Kansas City, Mo., since 1946. Previously for sixteen years he was president of Northwest Nazarene College, Nampa, Ida. He received his Ph.D. degree from Boston University, and is known as featured speaker on the weekly "Showers of Blessing" broadcast of his denomination. Recently he returned from an evangelistic campaign in Hawaii which was sponsored by the Honolulu Council of Churches.

hetic personality who would possess them all—Jesus would equal and excel all of this. He is the personification of every internal ideal of myself.

Jesus is also unique in that he has made available power to enable every man to be a victor and not a victim. He not only proclaims an ideal philosophy embodying lofty principles, but he gives daily power to enable one to live the Christlike life.

He was not a general, yet he became the conqueror of the world—not through the brutality of military force, but by the breadth of his mighty love.

He traveled little, confining his activity to Palestine, a country 45 miles wide by 100 miles long. He had no modern means of high-powered propaganda.

Jesus possessed no influential name, no wealth or position. He had neither training nor education except what he acquired at his mother's knee or in the humble village. He possessed no certificate, sheepskin or degree. He lived and moved among the common people. When he was born, a manger was borrowed for him; and when he died, he was placed in a borrowed tomb. The estate he left consisted of a single seamless robe.

He was not a doctor, yet he healed the sick, opened blind eyes, unstopped deaf ears, cleansed the leper and raised the dead.

He was not a lawyer, yet he knew the Law, interpreted it, and applied it to the rationships which should prevail among men.

The Greatness of Christ

He was not an author. He wrote no books, composed no poems, compiled no documents, edited no papers, contributed to no periodicals. The only sentence he ever wrote was a single line in the sand which disappeared the same day. No letter of it was preserved. He never used a fountain pen nor a typewriter. Yet more books have been written about him and his words than any other man. He has affected the lives of more people than all the authors of all ages. The story of his life has been translated into more than 1,100 languages, read by countless millions, and is the best-selling story every year.

He was not an orator; yet no man spoke as this man. His discourses have become the theme of thousands of addresses. His sayings are hammered into polished marble, chiseled into imperishable granite, wrought into enduring bronze tablets, written in stained glass windows of numberless churches, fashioned in rich mosaics upon temple walls and set in arched domes of colossal cathedrals. His words are literary gems. He stands as the unequaled seer of all literature. Shakespeare, Milton and Emerson bow their heads in his presence, recognizing a superior. Jesus used every form of human speech effectively—parable and metaphor, allegory and epigram, simile and symbol—without diluting the thought or overornamenting the truth.

He was not a poet; yet he has inspired thousands of poets to utter their sublimest expressions.

He was not a musician; yet he inspired Mozart, Schubert, Beethoven, Mendelssohn, Haydn, Handel. But for him the great Christian hymns would remain unwritten. He inspired Lowell Mason in "Nearer My God to Thee," Toplady in "Rock of Ages," Watts in "When I Survey the Wondrous Cross," Charles Wesley in "Jesus, Lover of My Soul."

He was not an artist, nor a sculptor, nor a painter. He never handled a brush nor wielded a chisel. He was a stranger to the palette and canvas; yet he was the inspiration for Raphael, Michelangelo, Hoffman.

He was not an architect, contractor or builder. He was only a Galilean carpenter—a maker of wooden plows and ox yokes; but he inspired the noblest, most marvelous architecture known to man. He himself specialized in character engineering—making men, human masterpieces. He took a Peter and made a Saint. He took a Saul and made a Paul.

Primarily a Savior

He was not a statesman. He never held nor aspired to official position, but he did found a Kingdom. He did give a constitution—the Sermon on the Mount. His principles dethroned error. He was a disturber and a revolutionary. He fought evil, oppression and tyranny.

Jesus came primarily as a Savior. John the Baptist introduced him when he cried out, "Behold, the Lamb of God who takes away the sin of the world." He was a matchless Teacher. He was a profound philosopher. But above and beyond all this he was the Redeemer. He came to "save his people from their sins." He came to "seek and to save the lost."

The most significant event in the history of man took place at the summit of a hill, enacted by one lonely figure silhouetted against a darkened sky as he hung between two thieves on a roughly hewn cross. Singlehandedly he was fighting the greatest battle of all ages. A bloodthirsty mob had cried for his blood. Pilate's judgment hall echoed and reechoed with the devilish demand, "Let him be crucified . . . . " Pilate evaded responsibility. He feared the populace. He washed his hands, but did not wash away his guilt.

They took Jesus and placed a heavy cross on his shoulders, put a cruel crown of thorns on his brow. At the point of spears they goaded him up Golgotha's brow. Weak and worn, burdened and tortured, he trudged painfully to the summit. There they laid him upon a cross, drove heavy spikes through his hands and his feet, lifted the cross to a hole and dropped it as he sagged there in excruciating agony. A howling mob stood at the base of the cross hissing and jeering, crying, "If you are the Son of God, come down . . . . He saved others; he cannot save himself." But Jesus had more important business that hour than saving himself. He was saving us.

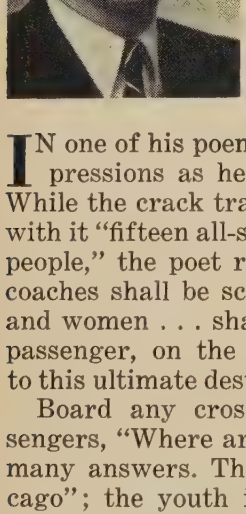
What a picture! So terrible, yet so sublime. So awful, yet so grand. So painful, yet so productive. At length Jesus cried out, "It is finished," and

when he died, "The curtain of the temple was torn in two." Our salvation was completed. The Holy of Holies was wide open for every penitent soul. A new moment had come. A fresh day had dawned. Man was reconciled with God, and his sins were forgiven.

The cross of Christ does something to you. The cross attracts the attention, invites the understanding, allures the emotions and challenges the will. The better self of everyone is stimulated in its presence. There comes from the cross a pull, a tug —a drawing. Some unexplainable spirit grips one's soul. You stand transfixed in its presence. It confronts you with purity, goodness and truth. The best within you is stirred. Your higher, better nature would clasp it and accept its Christ as your Savior.

We of this generation have witnessed two world wars and face the possibility of a third. Jesus still stands towering o'er the wrecks of time, silhouetted against a black, stormy skyline, saying, "I am still here. I am still available. Come . . . all who labor and are heavy-laden, and I will give you rest."

He is the miracle personality. Because he is, he can change you and all who will come, and thus change society. Our need is personal. It is not for better business, but for better businessmen; not for better education, but for better educators; not for better banking, but for better bankers; not for better farming, but for better farmers; not for better laws, better medicine or better judgment, but for better lawyers, better doctors and better judges. *Christ is the answer.* He is our only hope.



A Sermon for Easter Morning

Destination of the Limited Express

By Harold T. Janes

Revelations 21:3.

IN one of his poems, Carl Sandburg gives his impressions as he rides on a "limited express." While the crack train hurtles "across the prairie" with it "fifteen all-steel coaches holding a thousand people," the poet reflects that eventually "all the coaches shall be scrap and rust, and all the men and women . . . shall pass to ashes." The average passenger, on the other hand, gives no thought to this ultimate destination.

Board any cross-country train and ask passengers, "Where are you going?" You will receive many answers. The college co-ed may say, "Chicago"; the youth in Navy uniform, "San Francisco"; the well dressed salesman, "Omaha." But Sandburg suggests they are all mistaken. Ultimately this train rushing across the prairie will be nothing but a pile of rusty scrap iron; and these people, who seem so much alive, with their buzzing conversation and their laughter, will return to ashes.

On this Easter morning we raise the question: "Is Carl Sandburg right?" At the last stop will the gleaming streamliner become a heap of junk, and will the people who fill its Pullman cars become a pile of ashes to be blown hither and yon by the wind? Is that the destination of the limited express?

There may be moments when this kind of end seems somewhat attractive. We are so exhausted by the trials and struggles of life that we occasionally lose even our will to live.

Temporary Destinations

But in our better moments we do not feel this way. Our temporary destination may be New York or St. Louis or Los Angeles, but it is never a final destination. Note the people who step down from the limited express as it pauses at the station. Either they have an additional destination in mind, or their restlessness causes them to search for something to do. This man is famished, and he is seeking a restaurant. Another is looking for a bar where he can get a drink and forget his troubles. A young girl kisses her fiance, and they talk happily of the approaching wedding. A child is lifted off, and clinging to her father's hand she looks around with wide-eyed wonder upon the strange new world. An elderly woman, bent by age, has come for what may be a last visit with her daughter and her daughter's children.

Our destination is always a temporary destination. We are so created that we are never satisfied with the past or the present. We are made to be on the move. We are never content with what we have seen nor with what we have done. We ca

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HAROLD T. JANES has been the minister of First Central Congregational Church, Omaha, Neb., since 1946. A 1929 graduate of Chicago Theological Seminary, he has held pastorates in Michigan, Wisconsin and California, and is a past president of the Omaha Council of Churches. His articles have appeared in both The Pulpit and the Christian Century.

understand the feelings of Von Humboldt, the scientist, who in his old age felt that he was on the verge of the discovery of some new truth, and cried out: "Oh, for another hundred years!" Most of us would be satisfied if we could create a painting which but partially approached the beauty of Corot's works of art, but Corot at seventy-seven said: "If the Lord lets me live two years longer I think I can paint something beautiful."

Jesus on one occasion said: "I, when I am lifted up from the earth, will draw all men to myself." Succeeding generations of men have been drawn to him because they saw in him a quality of character which they did not possess.

The Soul's Upreach

Would God have created us with these unfulfilled yearnings and longings if he had not had in mind that at some future time and in some future world each man would be able "to draw the Thing as he sees it for the God of the Things as They Are." God has certainly not brought us this far merely to reduce us to a heap of ashes. We may be confident that the red light which has stopped us temporarily will turn to green, and we will be able to move on over new tracks toward the towers and spires of another city which looms on the distant horizon.

When we reach this new world we will find that it is entirely different from the world which we have experienced here. Christians do not believe in a cyclic conception of life—that we merely repeat the weary round of this world in the next. We are to do something more than move back and forth on a shuttle train covering the same ground and seeing the same sights. Our life is to be a new life.

We share Paul's convictions "that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." This new life may begin in this world, but it does not end here. Just as a snail sloughs off its shell, and acquires a new one, so we believe as Christians that we will lose our old bodies and acquire new ones. "It is sown a *physical* body, it is raised a *spiritual* body. . . . This perishable nature must put on the imperishable, and this mortal nature must put on immortality."

The Station Beyond

We do not hold to the Greek idea that our souls are to be entirely separated from their bodies. The body is a symbol of individuality. We believe that individuals are important, that they will be given new bodies in the world beyond, and that they will be able to recognize the friends whom they have "loved long since and lost awhile."

We cannot understand what this will be like until we actually experience it. We are like the unborn babe in its mother's womb. He does not know what a sunset looks like, and has never glimpsed a smile on the face of his father or mother; but there will come a day when, given a new body, he will be able to see things which he never dreamed he would be able to see. "Now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood."

A modern Biblical student has translated the familiar statement of Jesus, "In my Father's house are many mansions," so that it reads, "In my Father's world there are many stations." Our destination does not end at this mortal station. There are other stations beyond. And God has determined that we should move from one new station to another. Just as the railroad track stretches out mile after mile across the plains beyond our sight, so the route which we are to follow disappears in the dim distance. But we are sure the Engineer has planned our journey well. "In my Father's world there are many stations."

All of us have a future destination—not alone because we desire it or will it, but because God has planned it. When some of the Sadducees attempted to cast doubt upon the possibility of a resurrection, Jesus said: "You are wrong, because you know neither the scriptures nor the power of God. . . . He is not God of the dead, but of the living."

One Final Train

There was a quality of the deathless about the spirit of Jesus which caused Peter to exclaim that it was not possible for Jesus to be held by death. The resurrection of Jesus was not alone the result of special powers which Jesus possessed; it was a dramatic demonstration of God's power. To be a Christian in those early days was to "believe in him that raised from the dead Jesus our Lord."

We may take different routes and board different trains in this life, but there comes a time at last when all take the same train. We close the last book in the classroom. We drive the last herd of cattle into the yards. We sell the last bolt of goods over the counter. We dry the last dish in the kitchen. And then we leave to take the same train which others have taken before us. The words of a Negro spiritual remind us of our common destiny:

> Same train carry my mother;
> Same train be back tomorrer;
> Same train, same train.
> Same train blowin' at the station,
> Same train be back tomorrer;
> Same train, same train.

Omaha, New York, Chicago or Los Angeles is not our final destination. For early some morning we will awake, and see the towers of "the holy city, new Jerusalem, coming down out of heaven from God"; and we will hear a voice saying: "Behold the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."

This is the destination of the limited express!

Two Meditations for Good Friday

You Are There!

By Ralph T. Haas

"It is finished." John 19:30.

ONE of the currently fascinating television programs is entitled, "You Are There." It presents events of the recent or remote historical past with such graphic authenticity that one feels like an eye witness to the original occurrence.

With sensitive imagination let us move from this lovely sanctuary, brightened by the welcoming spring sun, back across the centuries to a grim hill, desolate, wind-swept, shaped like a skull, just outside the north wall of Jerusalem.

You are there! you are part of that strange and motley crowd—the blood-lusty mob; the high priests and their cohorts standing in quiet, regal dignity; the legionnaires and their centurion, bearing the contemptuous superiority of all conquerors; the men and women disconsolate, broken-hearted. The cross has been raised, bearing its burden heavenward. The taunts have been shouted: "You said you would destroy the temple and rebuild it in three days. How about a miracle now, miracle man? He saved others, himself he cannot save." The hours have passed, and then from the condemned man on the center cross comes the cry, "It is finished!"

How would you interpret the meaning of that cry? It would depend greatly, would it not, upon the intonation of the voice, a nuance which the printed record cannot capture nor tradition re-echo. It would depend also upon the emotions of those who heard. Obviously, it *was* finished! The Nazarene had been finished off with a brace of wood, a hammer and some nails. There remained only the final verification of a spear thrust into the side.

With imagination let us interpret that cry as it might have been understood by some of those standing within the sound of his voice.

There stands Mary, his mother, beside John to whom her care has been entrusted. "It is finished," her son exclaims, and the cry is punctuated by her

(Continued on page 24)

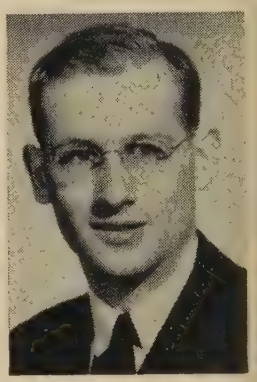
RALPH T. HAAS served pastorates in New York and Pennsylvania before becoming minister of Crescent Avenue Presbyterian Church, Plainfield, N. J., in 1947. He is a graduate of Hamilton College and Union Theological Seminary, New York.

The Cross and Hope

By James R. Noland

"Woman, behold your son! . . . Behold your mother." John 19:26, 27.

EVEN in dying love was unforgetting. Hanging on the cross, Jesus thought not of himself but of others. He turned to his mother, her heart torn by grief, her head shaking with confusion. He looked at her with understanding and sympathy, realizing that this event must be a gigantic mystery in her mind. Why, she asked herself, should my son suffer such an ignominious death? What has he done to deserve this?



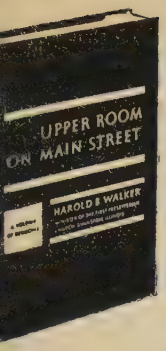
Jesus came well prepared to this supreme event. Countless experiences in his revolutionary career had readied him to face his beloved mother before the jeering crowd. And the answer he gave has ever since been the realistic solution of the problems perplexing man: "Woman, behold your son! . . . [Son] Behold your mother!"

In effect what Jesus was saying to all mankind was that when man in the mass wrenches loose from his moorings and rushes across his habitat, destroying all that seems good—in the darkest hour of those who pitifully stand around the cross and weep with abandon—there is hope. There is hope in the fellowship of those who would preserve his memory, sharing a common grief, mutually tested by the experience of tragedy, welded together by their unselfish desires to comfort one another and to draw strength as together they build up a rationale.

Jesus must have peered down through all eternity as he gave this behest, for it has been his command to the faithful ever since as they have confronted evil forces bound together in an unholy conspiracy. It was the call he whispered to Paul, the beaten, shipwrecked and rejected apostle; it was his command to the early Christians as they hid from the Roman Soldiers in the catacombs; it was his order to Augustine, forced to flee from Teutonic barbarians invading ancient Rome; it was his challenge to Luther, revolting from a de-

(Continued on page 23)

JAMES R. NOLAND is minister-coordinator of Protestant religious work in the atomic energy defense communities of southern Ohio, in cooperation with the National Council of Churches and the Ohio councils. He is a graduate of Emory University and Yale Divinity School.



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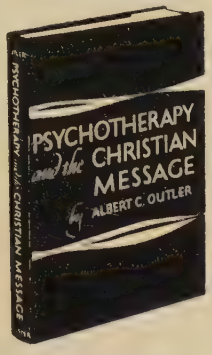

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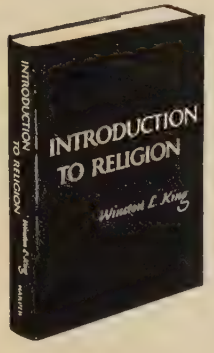

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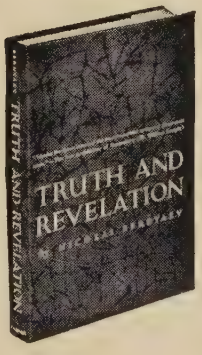

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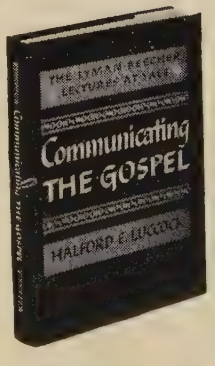

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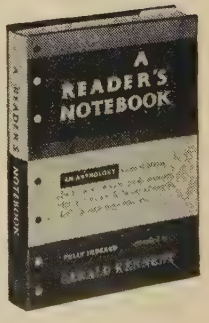

By T. A. Kantonen

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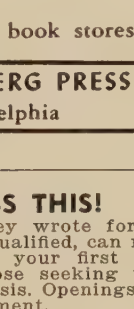

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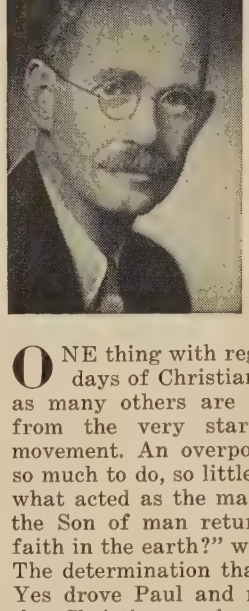

Pulpit Patter

By Morton S. Enslin

'What About The Soil?'

ONE thing with regard to the early days of Christianity is as certain as many others are obscure: it was from the very start a missionary movement. An overpowering sense of so much to do, so little time—that was what acted as the mainspring. "When the Son of man returns, will he find faith in the earth?" was the challenge. The determination that the answer be Yes drove Paul and many others—in the Christian ranks too there were many Agamemnons who never found a Homer—to their task. And they were amazingly successful.

It is not surprising that this insistence has continued through the years unabated, at least superficially. "The World for Christ in this Generation" has not infrequently been its slogan. There is one difference that is surprising, at least it is to me. Foreign missions are among the world's big business endeavors. And, at least today, the United States is footing the bill as she does in most endeavors at home and abroad. The amount of American dollars seemingly necessary to finance the movement, if the figures from all the agencies involved could be brought into one sum, would almost certainly be definitely big money. That it is not only a sizable amount but an absolute must if the work is to continue is the never-ending pronouncement of the several mission boards.

Here is the surprising difference alluded to in the preceding paragraph. As one reads the pages of the New Testament he looks in vain for a source of external supply to the mission stations. Certainly Jerusalem was no source of missionary dollars; it would be equally rash so to regard Antioch. Yet the work went on. Churches were founded. Apparently they stood on their own feet and, if we read Paul's letters aright, not only frequently felt a bit irked at his continuing hand of direction, but were able to raise a sizable collection for the "poor saints" in Jerusalem.

But that is not the case today. Not merely for new stations in new territory where definite help might well be necessary, but in countries where for decades the work has been going on, the pipe line of supply must be kept open or else. To be sure, more and more native Christians may be coming to positions of leadership. Mission colleges not infrequently have some native professors on the faculties and as presidents. Nonetheless there seem little indication that American mis sionaries are working themselves ou of positions; even more conspicuous is that American dollars are still mor indispensable.

To some of us the query *Why?* wi not be stilled. Why is it that what wa true in the earlier years is not tru today? Granted that many of th Chinese and East Indians are folk o humble means, how many decade must go by before they can stand o their feet, convince their wealthie neighbors, and dispense not only wit outside help but with outside dollars

When the last world war compelle missionaries in China to come home, wondered if after all we might no look to see if once again evidence o William Cowper's brave optimism "God moves in a mysterious way h wonders to perform," was not at hand Might not this seeming cruel wrenc prove a real blessing in disguise? Bu the shrieks of protest from the mis sionary head offices in all our denom nations showed their definite lack o faith. The seed had been sown, bu apparently they could not believe would grow if untended by the Wes

Now comes the test behind th bamboo curtain. Though I detes everything connected with the Kren lin and its emissaries—Wisconsin pa pers and clippings bureaus will pleas note and forward to Washington- again I am hopeful. A few nights ag I talked with a friend who know China and the Chinese as do few occ dentals. He assured me that so far a he could see there was no attempt t prevent Chinese Christians from con tinuing as such, and openly. Worshi was quite untouched. Missionaries an funds from outside—these were fo bidden. But Chinese Christians migh still be Christians if they chose.

Few will want to argue that th means that all is sweetness and ligh behind the screen; but once agai comes the question, Can the gospel b kept alive only by means of Weste aid? Cannot roots which have bee toughened through nearly a centur of growth bear increasing fruit? Wi not the very rigors bring their own re ward as in the first three centuries May it not be that we have before ou eyes the very laboratory needed to tes the power of the seed—or is it agai as it was in the Gospel parable, th *soil* that is being tested?

The Cross and Hope

(Continued from page 20)

ıerate papacy; it was his bidding Francis Asbury as he rode his cir- t preaching to frontier folk; it is charge today to the concerned who ır the impending social systems ımping out a death march upon ctions of modern civilization.

In effect he is saying, "Organize, rm your own group. Don't quake and ake forever at the foot of the cross. home, get together, develop an *prit de corps* based on the proposi- n that Christ's person and teach- gs must be salvaged from the wreck our time. Only in fellowship will ı find a solution for your troubles; ly there will you come to understand death; only there can you find ırage to face the alliance of de- oyers; only there can you be an lividual, a whole, honest, self-re- ecting person."

Consider the teaching of Soren erkegaard, the 19th century Danish ilosopher who perceived the essen- l ethnocracy, the sinfulness of in- tutions, the social arrangements at collective man invents to struc- ralize his needs. All external ar- ngements—whether they be politi- , economic, social or religious— nerently are concerned with the eservation of man; hence no manip- ation of them can solve man's basic oblem which is his need to get out himself. Kierkegaard felt that not en the church of his time was capa- of performing this function of akening the individual.

The image of Jesus fades as individ- ls in the church vie for power, play essure politics, seek position and estige. One by one each member gins to fall away from his security the Lord, and, dependent upon his n powers, becomes insecure. The uality of fellowship is watered down d replaced by a bureaucracy of the eedy. The foul psychology of dis- ust pervades the group. In this dis- ay of human self-sufficiency and upidity the real memory of Christ is t, and the church, like any institu-

(Continued on page 25)

* * *

Bulletin Board Sentences

ntributed by Reinhard Krause, St. hn's Evangelical and Reformed, Dover, Ohio

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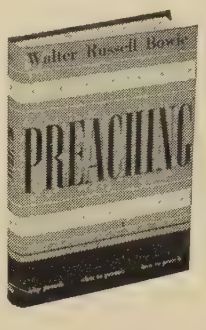

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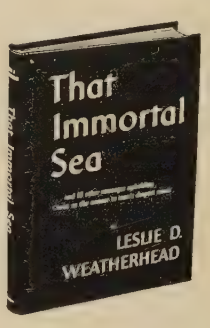
THAT IMMORTAL SEA

Leslie D. Weatherhead



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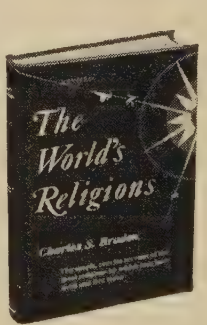

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It means—in case anyone wants to know—that there are some who are not self-starters! Pressure of the crowd or the force of high pitched voices on screen or television cause a reaction which has no connection with judgment or good sense.

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You Are There

(Continued from page 20)

own sobbing—not the uncontrolled weeping that brings surcease and relief, but the hot dry sobs of an inexpressible anguish.

"So it is finished," she thinks. "Thank God, the pain is nearing its end! You look so gaunt and weary on the cross, my son. I suppose I have always known that it would end so. I came to you once in Capernaum and urged you to forsake your ministry and come home, but you thought you were wiser than your mother. Now it is ended, here in this place. They have done their worst. I was in Pilate's court, my son, when he brought you forth. I heard those who once praised you, shout for your death. I saw the crown of thorns pressed upon your head, and each drop of blood was as though it came from my own heart. But I was proud of you, my son, proud! For in all that sea of hate you alone were calm. You bore yourself like a king. When they sent you with the burden on your back, I followed too; and when you stumbled and fell, I would have come to you, but they would permit no one near. When they drove in the nails and raised the cross, I closed my eyes and covered my ears and prayed, 'O God, make it end! Make it end swiftly!' Now my prayer is answered. It is finished, and you, my son, will be at peace."

Caiaphas Muses

Standing near the cross also is one, Caiaphas, with long gray beard, clad in undistinguished somber robes, but every inch the high priest. Surrounded by his priestly cohorts—as many as could be spared from the temple functions for the afternoon—he too hears the man on the cross speak, and inwardly responds.

"Yes, Joshua, carpenter's son, it is finished—finished the madness which was like a fever in your blood, the delusions of grandeur that blurred your vision. I have never seen the cross fulfill its grim purpose until now. It is not a sight that appeals to my eyes. It is not fitting to my high office that I be a part of this crude, curious mob. But this I had to see! It was my judgment, Nazarene, that put you there, and it was not a snap judgment given in passion and hate, like the judgment of the crowd. It was coolly decided and wisely so! If only you had been reasonable. If only you had stayed in the hinterlands where you belonged. But you had to come to our holy city and in the temple itself hurl your challenge into our teeth. It was a challenge which you knew we could not ignore. . . . And we did not ignore it. This is not a nice way to deal with heretics, though Rome does the business neatly and with dispatch. But how else can decency and order be preserved in state or in religion? What final defense is there for authority, except a cross? Now you are finished, Galilean, and believe me, for that I do not rejoice. But with you, your cause is finished; and to that I say Amen and Amen!"

Somewhere on that gaunt hill in the gathering darkness, there stands a man apart from the others—a solitary figure, ashamed, fearful and utterly disconsolate. But there are no tears on his sunburned cheek, for he is a rugged man, and tears might also betray his feeling for the condemned. His name was once Simon, but of late he has been called, Peter, the Rock. He too hears the cry from the cross and in quiet desperation re-echoes it.

Peter Is Disconsolate

"It is finished, Master! Finished, that pilgrimage begun that day beside the sea when you spoke to us as we had never heard man speak. We left our boats, our families, our homes, and followed you. Aye, even though it end here in bitter death, it was a happy time—each day some new victory, some fresh understanding about things always mysterious: the joy appearing like a summer sun in the winter sky, in the face of a leper cleansed by thee; the uncomprehending gladness in the eyes of one blind, but who now can see. And then when you set your face to come to Jerusalem, our hearts sang of a glorious consummation. Here you would come into your Kingdom! Here in the city of our fathers would be your coronation. . . . Now that hope is gone, the foolish vision vanished. This is your enthronement, a cross. The cycle repeats itself, and again we shall go back to the fishing boats and our nets. But, O Master, it will not be the same; it will never be the same again."

So the cry from the cross might have been understood by those who heard it. To those who in sympathy shared his suffering, finished was the pain and agony of crucifixion. To those whose judgment had placed him there finished was their judgment, executed, accomplished. To those who had followed him once in faith and love finished was the brief, glorious adventure—finished on this ugly hill!

Only a Beginning

But there is a judgment wiser than the judgment of men, and an understanding beyond our comprehension.

We need not pretend to read the mind of Christ in speaking thus, but all history is a commentary upon its meaning. Our presence here on a Good Friday afternoon in his name, reveals his intent. It is finished, yes, finished the supreme revelation of God in the life of man. Finished, the revealing of a love which, like everlasting arms spread upon a cross, not in rejection but in welcome—a love that will not let a lost world go. From the perspective of 2,000 years and by the faith in our own hearts, we know that it was an ending which was only a beginning, a termination which for you and for me and for all mankind means fulfillment.

The Cross and Hope

(Continued from page 23)

n characterized by self-love and
trust of others, becomes a hiding
ace in which the individual may ab-
ate his true quest for inward in-
sity and responsibility.

When Jesus said, "Woman, behold
ur son! . . . [Son] Behold your
ther!" he was not creating just
other group in which the individual
uld be released from repentance and
sponsibility. He was establishing a
lowship dedicated to living the
ristlike life and blessed with the
e of an Eternal Father. In this
oup man is protected from the mass.
ere his senses clear, his vision
aches into new horizons, and his
sciousness of himself as an indi-
dual before God is heightened.

We are what we are before God and
cries from the crowd affect that
lationship. Before the quiet gaze of
e Eternal, there is no hiding place.
t in truth one does not want to
de, for he has confessed his dis-
nesty, he has asked forgiveness for
s sin, he has found strength in his
conciliation and is satisfied to know
at he is of worth to the Eternal.

It is in this spirit that we begin
ain. All about us lie the forces of
odern industrialism. Its products
e urbanism, centralization, speciali-
tion and secularism. As man has
en removed from the land, he has
en caught up in the complicated
stems of life and forced to busy
mself running the machinery of
ciety. God's laws of social interac-
n are not appreciated to the same
gree as they were in more primitive
cial structures. Losing God's laws
e lose a feeling for our fellowman.
e cannot be our brother's keeper
nen so much energy is required to
rge for ourselves. The vicious circle
ce begun spins until we become
zzy, and in drunken stupor join the
owd that jeers at Christ.

But let us draw *together*, for Jesus
speaking: "Woman, behold your
n! . . . [Son] Behold your mother!"

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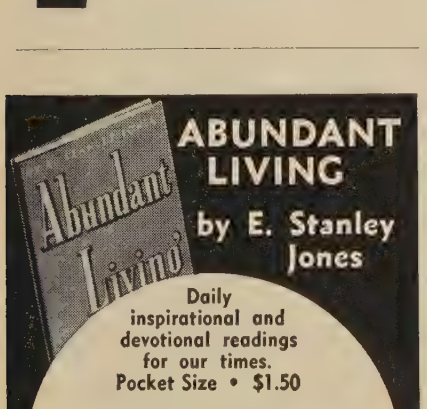

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Ministry of Music

By Ernest K. Emurian

Anniversaries in 1954

A SUNDAY night service could well be devoted to notable anniversaries in 1954. Presbyterian clergyman James W. Alexander (1804-1859) was born 150 years ago. Prolific author and gifted translator, he is remembered for his superb translation which gave Christendom its most majestic passion hymn, "O Sacred Head Now Wounded." Born that same year was Benjamin H. Kennedy (1804-1889), author of "Ask Ye What Great Thing I Know."

One hundred years ago the eminent Methodist theologian and hymnologist Wilbur Fiske Tillet (1854-1936) was born. This distinguished preacher, scholar and Christian gentleman, who served on the hymnal commission of his denomination during the preparation of three different hymnals over the span of almost half a century, is remembered as the author of the hymn "O Son of God Incarnate."

A century ago died two famous hymn writers—one Scottish, the other Irish. James Montgomery (1771-1854), the Scottish Moravian editor of the Sheffield (England) *Register*, published three hymnals. Among his finest hymns are "In the Hour of Trial," "Prayer Is the Soul's Sincere Desire," "The Lord Is My Shepherd," "God Is My Strong Salvation," "Hail to the Lord's Anointed" and "Angels from the Realms of Glory." The Irishman was Thomas Kelly, from whose fluent pen came "The Head that Once Was Crowned with Thorns," "Look Ye Saints, the Sight Is Glorious," one of the Church's noblest Ascension Day hymns, and "Hark, Ten Thousand Harps and Voices."

Growing Popularity

Also 100 years ago John Mason Neale translated "All Glory, Laud and Honor," which is sung almost universally on Palm Sunday; and Frederick Faber, who seceded to Roman Catholicism in 1846, wrote "There's a Wideness in God's Mercy" and "Hark, Hark My Soul, Angelic Songs Are Swelling," found in hymnals of all evangelical churches. That same year George Croly penned his surpassingly beautiful prayer, "Spirit of God, Descend upon My Heart." It is a tribute to the ecumenical faith as well as the poetic talent of these three men that their hymns are growing in popularity.

Half a century ago two one-poem hymn writers passed away: Jeremiah Rankin (1828-1904), who wrote "God Be with You Till We Meet Again," and Edwin Hodder (1837-1904), author of "Thy Word Is Like a Garden, Lord." Two one-tune composers died that same year: Henry Hiles (1826-1904), composer of the hymn tune *St. Leonard;* and C. C. Scholefield (1839-1904), whose tune *St. Clement* is associated with the hymn "The Day Thou Gavest Lord Is Ended."

And 25 years ago poet-educator Katharine Lee Bates (1859-1929), author of "America the Beautiful," died, knowing with deep satisfaction that her four stanzas, inspired by a visit to Pike's Peak in 1893, had found a lasting place in the hearts and hymnals of all America.

Birthday Presentation

Honoring the eightieth birthday of his still-in-active-service Presbyterian preacher-father, S. K. Emurian of Norfolk, Va., this reviewer on Easter Sunday will direct a choral presentation of his father's oratorio, *The Westminster Cathechism.* First published in 1936, now in its second edition, this 52-page composition consists of musical setting for the first 38 questions and answers of the *Westminster Shorter Catechism.* Simple enough to be within the reach of the average choir, the music moves to a semi-climax at the close of "The Exaltation of Christ" portion (Question 27 through Answer 28), and to an inspired conclusion in the final anthem "At the Resurrection."

Since Presbyterians with typical conservatism may wait until Father is dead before examining and evaluating his work, this Methodist preacher-son finds joy in planning this presentation with the assistance of his brother Henri, minister of music in a large Baptist church and arranger of many of the choral sections.

Title and Text

"The Man Who Missed the First Easter Service." John 20:19, 24—*On the evening of that day. . . . Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came.*

H. VICTOR KANE.
First Baptist,
Niagara Falls, N. Y.

Pulpit Post

e Idea Only

IR: I enjoy all of The Pulpit, but elieve I get more from its Titles Texts than from any other one t of the magazine. An advantage of feature is that it cannot tempt me preach another's sermon. All I get he idea; I have to work out the mon myself. GENE HOLDREDGE.
Methodist Circuit,
Vytheville, Va.

e Stand Corrected

IR: The eloquent statement re-ding the sources of America's atness attributed to President ight D. Eisenhower (March) was, course, first written by the French-n De Tocqueville after a visit to erica over a century ago. It is nd in his book, *Democracy in erica.* Sherwood Eddy gives the rce of the quotation on page 6 of e *Kingdom of God and the Amer-n Dream.* PAUL L. MCKAY.
First Presbyterian,
Akron, Ohio.
[We copied the quotation from a pposedly reputable source, without ecking its origin, unfortunately.—e Editors.]

vo Services

IR: Hats off to Enslin for "If rship Interferes" (March).
FRANK C. GUYATT.
Friends Meeting,
Dublin, Ind.

IR: I have read your valued pub-ation for well over 15 years. I shall ntinue to read and benefit from it. is is my first letter of protest. There ve, of course, been many things th which I disagreed, over the years. at is one reason I value the paper. I found myself agreeing with every-ng in it, I think I should stop my bscription.
My protest concerns Morton S. slin's mocking attitude toward ngregations that find it necessary to ve two morning worship services. We have for the past two and one-half years held two services each Sunday morning. Nothing is slighted in either service, and if we have to run over the hour we do. We must have the two services because we are a relatively young church in a growing community, without money to build facilities adequate to house everybody at one time. We are trying to serve the spiritual needs of our community as best we can. We are not putting on a "show." WALKER BROWNLEE.
Wayside United Presbyterian,
Hamburg, N. Y.

[Other protests against Dr. Enslin's criticism of duplicate Sunday morning services have been received from several readers, including George Wendell Jung, pastor of the Presbyterian Church at Woodbury, N. J.; Edward J. Verba, Congregational pastor at Orange, Conn.; Charles A. Surber of Palmdale, Calif.; and W. P. Brooks, Jr., pastor of First Baptist Church, Sanford, Fla. Several say the plan has increased attendance by parents. —The Editors.]

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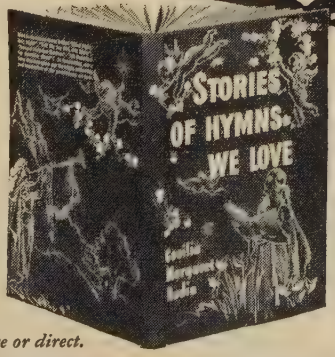

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Pulpit Paragraphs

Contributed by Readers of The Pulpit

• *The Divinity of Christ*

A SKEPTIC once ridiculed a Christian believer for holding to the divinity of Christ. "Anyone could become a Christ," he taunted. He received this answer: "Go right ahead and become one. All you have to do is to live the greatest life ever lived, get yourself crucified for a cause, rise again after three days, and get the world to believe it."

Gratefully I remember a minister who visited our college campus when I was a boy in my late teens. Some of us were confused in our thinking about Jesus. He counseled against our getting bogged down in theological quicksands. "If you can believe," he said, "that somehow God was able to pour more of his essential being into that Life than any other life, before or since, you will be on firm ground."—*Aaron N. Meckel, First Congregational, St. Petersburg, Fla.*

• *'The Bread of Life'*

ROBERT VOGELER, an American businessman who had a personal preview of the terror and torture awaiting the victims of communism, relates his experiences in detail in his book.

This American executive was suddenly thrown into the isolation of a foreign prison. His innocence could act only as a further source of frustration.

His jailors permitted him to have a copy of the English Bible. Surely, they thought, no harm nor help could come from a book of ancient tales long since discredited by the Marxian intellectuals. To them, permission to have a Bible was like giving the prisoner a stone. But in reality, it was the Bread of Life; for as Robert Vogeler read the Bible assiduously, he discovered what multitudes have experienced in all generations: "The Bible was the only thing that kept me from going crazy."—*Roger J. Squire, First Methodist, Red Bank, N. J.*

• *Are the Best Things Free?*

A POPULAR song of a few years ago had as its theme the affirmation: "The best things in life are free." Is this true?

The best things in life are free in that there are no dollars and cents price tags attached to them. Hear the prophet Isaiah as he rhapsodizes on this theme:

"Ho, every one who thirsts,
come to the waters;
and he who has no money,
come, buy and eat!
Come, buy wine and milk
without money and without price."

A realm of spiritual riches is available to all men regardless of the size of their bank accounts. These riches are the overflow of God's bountiful love to his children, irrespective of their station or rank in life.

That the best things in life are free is actually only half the truth—a truth which we easily forget in our highly competitive society. The other half of the truth is this: The best things in life are costly. God's gifts are available to all his children, but they must have the capacity to receive them. And the development of the capacity to enjoy, appreciate and receive these gifts is costly.

We are here dealing with one of the great heresies of our day—the idea that the greatest attainments in character and religious faith can be had without paying the price. As a people we expect an education without effort, a noble character without cultivation, the rewards of prayer without the rigors of consecration. Christianit itself has fallen under the influenc of this prevailing mood of our da As a result, we see on every hand evi dences of a religion without a cros hope of salvation without sacrifice.

Like a trumpet note there sound through the words of Christ the in sistent reminder to count the cos "Which of you," we hear him ask "desiring to build a tower, does no first sit down and count the cost?"— *Gilbert Ramsey, Methodist, Leary, Ga*

Pulpit Calendar

Apr. 4—Passion Sunday.
Apr. 11—Palm Sunday.
Apr. 11-17—Holy Week.
Apr. 16—Good Friday.
Apr. 18—Easter.
Apr. 25—1st Sunday after Easter.
May 2—2nd Sunday after Easter.
May 2-9—National Family Week.
May 9—3rd Sunday after Easter. Festival of the Christian Home.
May 16—4th Sunday after Easter.
May 23—5th Sunday after Easter.
May 27—Ascension Day.
May 30—Sunday after Ascension. Memorial Day.
June 6—Whitsunday (Pentecost). Christian Unity Sunday.
June 13—1st Sunday after Pentecost. Festival of Holy Trinity.
June 20—2nd Sunday after Pentecost.
June 27—3rd Sunday after Pentecost.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

• *The Secon Fatherlan*

WAR fought by sovereign nation states is the father of all th curtains—iron, bamboo or nuclear. has severed many rich Christia friendships which developed acros national boundaries only to be ruth lessly stopped by war.

One such friendship was that be tween Baron von Hügel, who lived hi adult life in England, and Erns Troeltsch, Heidelberg professor. Vo Hügel was a Catholic mystic an Troeltsch a Lutheran student of ethic In 1901 their correspondence led to meeting at Heidelberg, Germany loveliest university town.

Then came World War I. Particu larly did this have a depressing effe on Prof. Troeltsch, who was not narrow nationalist or bigoted mil tarist. After the war, angry nationa ism continued to have its swa Shortly before his death in 192 Troeltsch wrote to von Hügel thes touching words of faith as he co templated the hopeless prejudices Europe: "Man, thank God, possesse a second Fatherland from which one can cast him out. In this oth country we are both at home."

Christians must never grow co placent about attacking nationalis and militarism. But there is always second Fatherland to which all Chri tians can give allegiance, a Fathe land from which no one can cast out.—*Don E. Smucker Bethany an Mennonite Biblical Seminaries, Ch cago, Ill.*

• *Walk Close to Hi*

THE trainer of Seeing-Eye do told his blind companion as crossed the street with her and h guide dog, "Walk closer to him." cannot guide you if you hold him arm's length." So speaks God to y this Easter.—*John G. Simmons, S Matthew's Lutheran, North Holl wood, Calif.*

ROUNDUP

Books in Brief

★★★A PATTERN FOR LIFE. By **Archi-ıld M. Hunter.** 124 pages. West-inster, $2.00. This is a brief but ıportant exegetical commentary on ıe Sermon on the Mount. The ıthor assumes that the Sermon is ı edited collection of fragments ' Jesus' teaching extending over a ɛriod of several months, and calls ɛtention to its poetic quality—its ıyming of thoughts, synonymous ırallelisms, strophies and proverbial ɛpressions. He feels that the origi-ality of the Sermon rests in "its in-ght into essential morality, its in-ardness and its universality." The ɛegesis, while quite condensed, is ɔne in a competent and very interest-ıg manner.—*Stiles Lessly, First Con-regational, De Kalb, Il.*

HE MIRACLE OF THE CROSS. By **Robert . Brown.** 124 pages. Revell, $1.50. he Seven Words from the cross, plus brilliant imagination and masterful se of English, tell the story of the ew birth of the centurion who di-ected the crucifixion. Each Word of esus adds another step in the reason-ıg that transformed the "caloused ɔldier . . . who . . . ordered his captive ɔ be arrayed in mocking apparel of ingly robes and a crown of thorns" ıto a kneeling suppliant ready to say, God forgive me! . . . I have killed the avior of the World." The book is uickly read, but not easily forgotten. -*John E. Simpson, First United resbyterian, Oak Park, Ill.*

EVEN STEEPLES. By **Margaret K. Hen-chsen.** Houghton Mifflin, 238 pages, 3.00. Granddaughter of a minister, rained as a teacher and experienced ı social work as well as church school eaching, Mrs. Henrichsen became a Iethodist pastor after the death of er husband. Beginning with two nall Maine congregations, she even-ıally acquired seven neighboring ıral churches, meanwhile studying ɔr her ordination. She gives a very ıman story of her ministry as she, city-bred woman, made friends with llagers and "summer people" alike ıd proved herself capable of making home in a parsonage that lacked all odern conveniences. An enthusiastic rd watcher and nature lover, she kes delight in her surroundings and ıds deep satisfaction in her work, ɛspite the few members of her con-ɛgations, for "there are no little ıurches in the Kingdom of God."—*eneva S. Booker, Pulpit editorial ɛsistant.*

★GETTING TO KNOW GOD. By **John A. edhead.** 126 pages. Abingdon Press, ?.00. Here is a little volume to give a layman who expects to be bored ' sermons. Not all preached sermons ad as interestingly as these. From troduction to conclusion they chal-ıge interest. In content they are angelical. Each has a text that is ver a pretext. Pastors can improve eir style by a study of Dr. Redhead's chnique. He preaches to a great church—the First Presbyterian—in Greensboro, N. C., and appears regularly on the National Radio Pulpit.—*Amos John Traver, Hamma Divinity School, Springfield, Ohio.*

HANDBOOK FOR CHRISTIAN BELIEVERS. By **A. J. Ungersma.** 215 pages. Bobbs-Merrill, $2.75. The basic doctrines of Christianity are described in plain language, with a minimum of verbiage. There is a widespread demand for just this kind of exposition today. Anyone who preaches a series of doctrinal sermons or lectures in preparation for church membership can use this book with great profit. As a handbook, however, it is not too well organized, and the selection of subject matter suffers from an intensely individualistic point of view.—*Martin Graebner, Lutheran Student Parish, University of Chicago.*

NEW SERMON ILLUSTRATIONS. Compiled and edited by **G. B. F. Hallock,** 445 pages. Revell, $3.75. Any minister looking for easy access to good sermon-making material must continue to look in vain. Even the best of our existing homiletical "treasuries"—of which this book is one—include much trite and unusable material. Usually the volume needs to be read like any other book and re-indexed according to the preacher's own interpretations and methods of application. The title of the book is hardly accurate, for most of the illustrations are taken from old sources and will be new only to those who do not spend much time with books. However, as with most compilations of this kind, there are many excellent ideas, quotations and anecdotes which can be used even by the most sophisticated among us.—*Virgil A. Kraft, Methodist Chaplain, University of Chicago.*

★★★FAITH TAKES A NAME. By **Dwight E. Stevenson.** Harper, $2.50. Here is an example of good creative writing. The book sets down the names by which followers of Christ have been called as recorded in the New Testament. The result, in Dwight Stevenson's illuminating exposition, is that these names come alive with provocation. This book has set my bells agong, and I can hardly wait to try the same thing in my own way as a preacher on Sunday mornings in the future.—*Melvin L. Frank, First Congregational, Kokomo, Ind.*

THE SPRINGS OF SILENCE. By **Madeline de Frees.** Prentice-Hall, 173 pages, $2.95. I suppose there is some value in reading the story of a nun as she describes her life in a convent. Sister Mary Gilbert has written a frank, simple, and heart-warming story of the adjustments and satisfactions that come to a woman who devotes her life to a Roman Catholic religious order. Protestants will see the whole pattern as one of unreality, but the book has charm and even glow, as one nun tells of the joy of commitment to God. The impression is of a life without great tensions, with happiness coming through spiritual concentration and obedience.—*Clifford Ansgar Nelson, Gloria Dei Lutheran, St. Paul, Minn.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

February	March	This Month	*An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.*
4	3	1	**The Kingdom of God.** *John Bright. Abingdon-Cokesbury,* **$3.75**
3	1	2	**Quest for Christian Unity.** *Robert S. Bilheimer. Association Press,* **$2.50**
2	2	3	**The Unfinished Reformation.** *Charles Clayton Morrison. Harper,* **$3.00**
7	5	4	**Protestantism in America.** *Jerald C. Brauer. Westminster,* **$3.50**
1	4	5	**What Present Day Theologians Are Thinking.** *Daniel D. Williams. Harper,* **$2.00**
	10	6	**Communicating the Gospel.** *Halford E. Luccock. Harper,* **$2.50**
10	7	7	**A Reader's Notebook.** *Compiled by Gerald Kennedy. Harper,* **$3.95**
9	6	8	**Christian Realism and Political Problems.** *Reinhold Niebuhr. Scribners,* **$3.00**
	9	9	**Christianity, Diplomacy and War.** *Herbert Butterfield. Abingdon-Cokesbury,* **$1.75**
		10	**Psychology of Pastoral Care.** *Paul E. Johnson. Abingdon Press,* **$4.75**

The Editor's Page

The Event of the Month

LUCKY indeed are the thousands of readers of the *Christian Century,* among whom I now gratefully include myself. I have read no interpretation of the four-power conference in Berlin comparable to the editorial in the *Century* of March 3. Dr. Hutchinson's comprehensive and sensitive grasp of the complex of dilemmas faced by this conference, and his penetrating analysis of the possibilities inherent in the prospective conference at Geneva in April, which will include Communist China, shows him to be a master of world politics without a superior in either secular or religious journalism. Of the Berlin Conference, Dr. Hutchinson says that, though the Western powers failed in their two major objectives—a unified Germany and a free and independent Austria—yet "no European can doubt that it was the West which pressed for the liberation of the European peoples now living under armed communist occupation." He believes that Geneva will more openly disclose the communist designs in Asia, whose unsettled condition must undoubtedly have strengthened Molotov's purpose to yield nothing at Berlin. Whether he will yield anything at Geneva is anybody's guess. "The ultimate communists' aim is to incorporate the countries of Asia in their satellite system." But "it is one thing to swallow huge bites of land and people, and something else to digest them. The gorging has been going on rapidly since 1941. It may be too soon for another hearty meal." But no opportunity for negotiation should be turned down. "It is better," says the editorial, "for old men to talk than for young men to shoot." It is impossible to concentrate the nearly two-page editorial in my little space. You must read it for yourselves.

One Conference Over, Another in Prospect

The Book of the Month

COMMUNICATING THE GOSPEL, *by Halford E. Luccock. Harper, $2.50.*

EVER SINCE Dr. Luccock delivered the Lyman Beecher Lectures at Yale last spring, I have been on the alert for their publication. What a wealth of wisdom is in this book! Of wisdom spiced with genial wit. Of common sense enriched with allusions drawn from the whole range of literature. Of exegesis which illumines well worn texts or brings to life texts and passages that the rest of us have passed over as without significance. I am gratified that Dr. Luccock does not bother overmuch with techniques—the tricks of the preacher's trade. His entire book is given over to the preacher's message and the problem of communicating it to a society whose mind is intensely preoccupied with secular and materialistic interests. He insists upon the importance of theological grounding for the preacher, but inveighs with fatherly gentleness against the young graduates of our theological seminaries who perpetrate undigested "neo-orthodoxy" upon their bewildered congregations. Dr. Luccock himself seems to me not to have adequately grasped the content of this new emphasis in theology, or the reasons for its emergence. But when he exhorts the preacher to preach the *gospel* he plainly has something more in mind than moralistic activism. This is the most valuable book on preaching that has appeared in our time. It is a *must* for every minister.

A Thought for the Month

MORE than once I have devoted this space to pointing out the danger in our use of the word "religion" as if what the world needs is simply more religion. And as if the alleged "return to religion" is a return to the Christian faith. A view has become widespread that "one religion is about as good as another if only you live up to it." Many Protestant Christians have been misled by the reduction of the particularities of their faith to a common denominator with other faiths. The study of comparative religions has led many to make the superficial inference that Christianity is a product of Western culture as other faiths are the products of their culture. In academic circles one hears the word "religion" a hundred times to "Christianity" once. In his recent notable and noble address, President Pusey, of Harvard, dwells on the paramount importance of restoring "religion" to the university. The annual Religious Emphasis Week, recently observed in most of our colleges and universities, had little to say about Christianity, because the event was sponsored by the Catholic, Jewish and Protestant foundations that rim the campus. Around the principles of "tolerance" and "brotherhood" there has developed an organization of Protestants, Catholics and Jews whose effect, if not whose intention, is to blur the distinctive witness of Protestant Christianity. Business is interested in this movement and pays liberally into its treasury because it wants to repress what is called "religious controversy" in the interest of commercial good will. Politicians are interested because they need votes. Protestants, being the majority faith and, in a sense, the host to the other faiths, have to furnish all the tolerance and brotherhood. They thus easily get the idea that these virtues are the essence instead of the fruits of their faith, and so lose the urgency of bearing witness to it.

Religion as a Foe of Christianity

Charles Clayton Morrison

For the Record—

IN an increasingly complex society, how can the minister strike a happy balance between his parish and community responsibilities? Most readers will recognize pastors who tend toward two extremes. Some devote their entire energies to the work of their congregation. Others give such a large proportion of their time to the community responsibilities of the churches that they have only spare hours left for the work of their own parish.

What is the solution of his dilemma? Dwight Putman's article in this issue, "Ecumenicity Must Be Local, Too," suggests a part of the answer. His implication is that no minister can blindly ignore his responsibility to the community. To be sure, the congregation has called the minister and provides his salary. He has an obligation to his church and his denomination. But the congregation does not exist on an isolated island of self-sufficiency. Nor can it insulate itself from the social, political and economic forces which surround it.

Unmet Needs

Church leaders are discovering also that many of the religious needs of the community cannot be met by each pastor simply doing well the work of his own church. Too many needs slip through the parish programs of a community and become unmet needs which can be satified only as the churches work together cooperatively.

Such matters as the development of an effective radio and television ministry, an adequate system of religious education, a chaplaincy service to those in hospitals and prisons, and the channeling of public opinion on distinct moral issues—these are community needs which no one church can meet alone. We are now dealing with matters that are considerably more complex than the idea which is carried in the phrase, "The streets of Jerusalem were clean because everyone swept in front of his own house." More to the point today is the cooperation exemplified by Nehemiah's rebuilding of the walls of Jerusalem.

Broader Responsibility

This means that every church is obligated to share both its pastor and its budget for the cooperative ministry of the churches. In our smaller communities, this work must be carried on by the pastors themselves, each taking his turn as volunteer leader through a ministers' association or a community or county council of churches. Churches in our larger communities need more adequately to underwrite and determine the tasks being carried out by the professional leadership of the council of churches which serves in their name. Dwight Putman is right: in this year of Evanston it is well to remember that ecumenicity is *local*, too!

A.M.M.

The Pulpit

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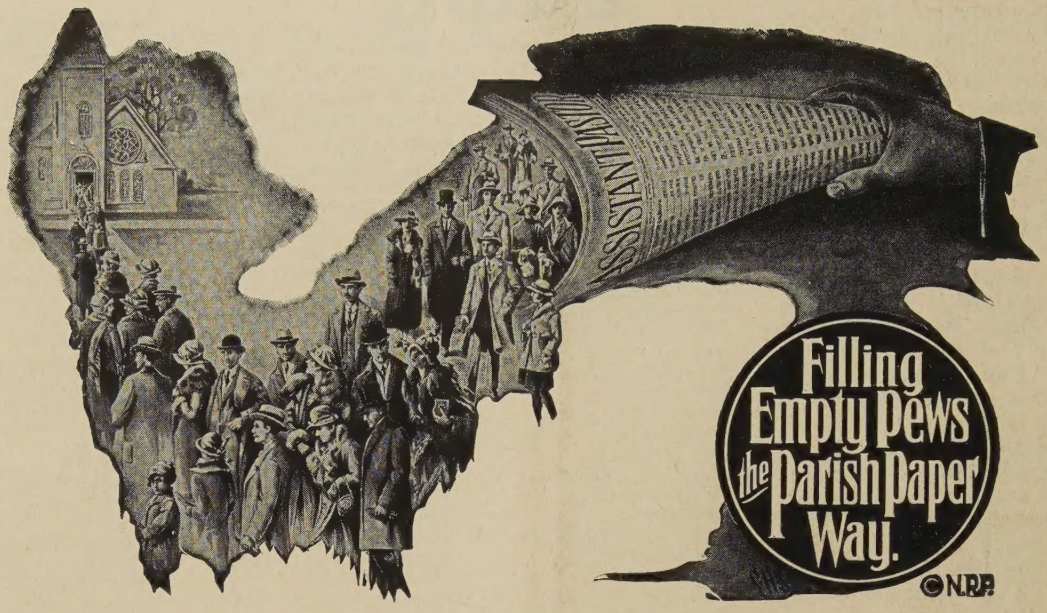

DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively. A parish paper fills empty pews and keeps them filled.

Instead of sitting still and waiting and hoping that enthusiasm will grip the hearts of the members, why not take the initiative, step out and resolve that your church must go forward?

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